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THE JUVENILE INSTRUCTOR, VOL. 58, NO. 9

Published the first of every month. Price \$1.50 a year, payable in advance. *

Entered at the Post office, Salt Lake City, as Second Class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8 1918.

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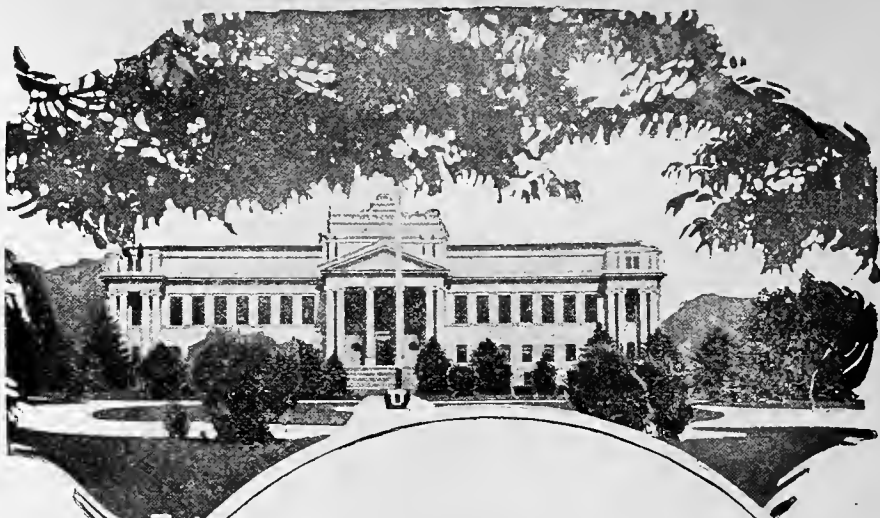
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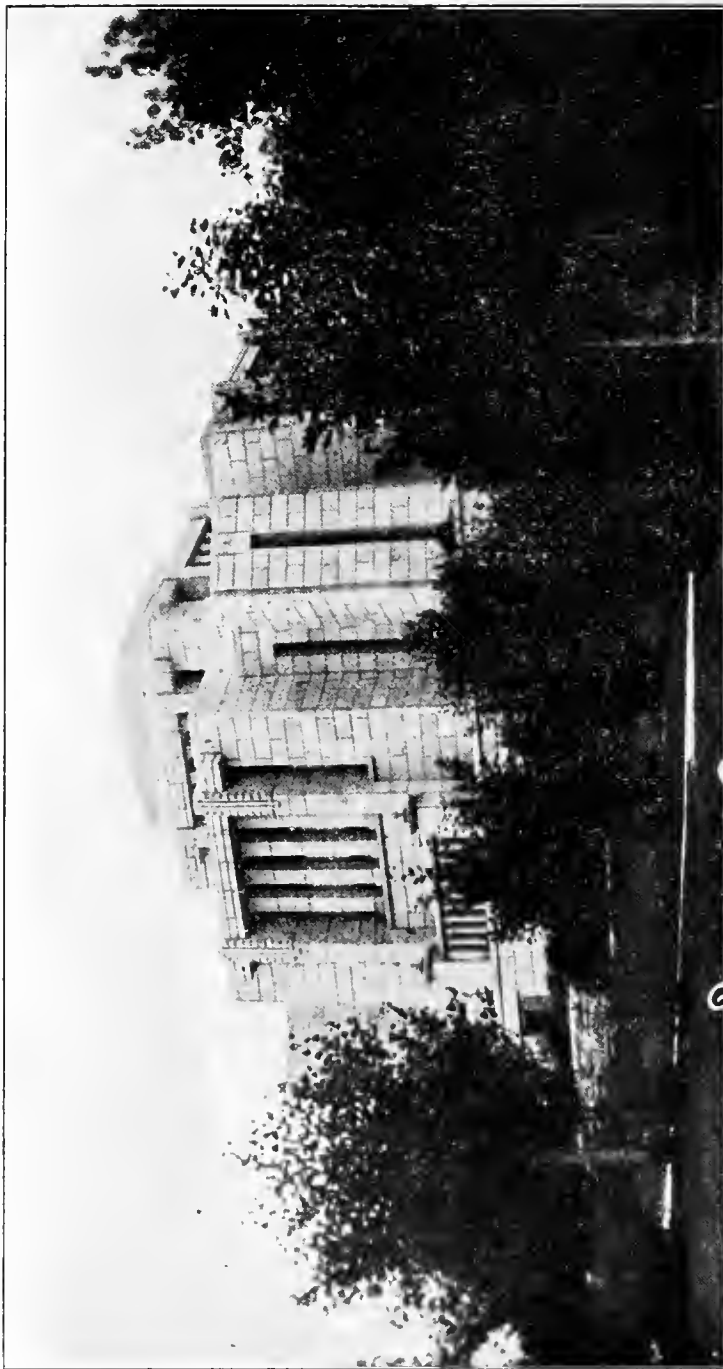
Registration for the Autumn Quarter takes place September 27-28-29.

*For additional information address
the President*

Grandfather

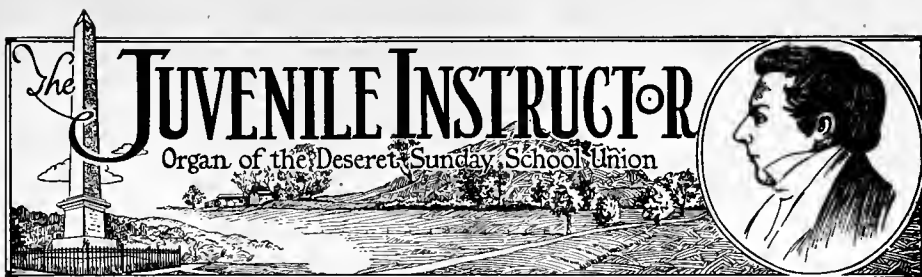
By Bertha A. Kleinman

Grandfather, dear, what a long, long time
Since you were small like me.
I wonder how you remember still
What the life of a child must be;
Yet when I look in your kind old eyes,
And feel of your wrinkled hand,
The cling is there like the cling of mine,
And I know you can understand.
I know its only the four-score years
That have put the snow in your hair,
And that, just like mine, in the heart of yours,
Is the love-light burning there.
I want my life to be full like yours,
That when I am old like you,
I may know the joy of the winter-time,
And live in my children, too.
And, grandfather dear, when you go away,
To the rest that is yours somewhere,
May the steps you tread still lead me on
To God's Garden over there!



LATTER-DAY SAINT TEMPLE AT CARDSTON, ALBERTA, CANADA

Site dedicated July 27, 1913, by President Joseph F. Smith. First sod turned Nov. 5, 1913, by D. K. Greene. Corner Stone laid Sept. 19, 1915, by Apostle David O. McKay. Capstone laid Sept. 27, 1917, by President H. S. Allen, of Taylor Stake. Dedicated August 26, 1923, by President Heber J. Grant.



Vol. 58

SEPTEMBER, 1923

No. 9

The Cardston Temple

By Frank C. Steele.

With a solemnity befitting the occasion, yet with feelings of grateful exultation, the great White Temple at Cardston, Alberta, was dedicated by President Heber J. Grant on Sunday, August 26, in the presence of many of the general authorities of the Church and local stake officials invited by special card to the opening service.

The dedication of the Temple at Cardston, the last to be completed by the Church, marks the beginning of a new era in the history of the Latter-day Saints in the Dominion of Canada. Visited by thousands, men and women of high and low degree, railway presidents, premiers of provinces, heads of great business corporations, professional men and men of letters whose names are household words from Halifax to Victoria, the Temple is already exerting a strong influence in Canada. It has convinced Canada that the Latter-day Saints are an intensely earnest people, that they are established permanently, that they are substantial citizens, and that they combine in a most astonishing way their religion with everyday life. This has been spoken of with admiration.

Of the Temple itself, Canada accepts it as a notable work of art. The editor of a great daily newspaper in western Canada the other day called it "Canada's most unique and probably most beautiful building." The head of a

famous college, after viewing the Temple, said: "I have traveled in America, Europe and Asia, but I have never seen a building with such a perfect finish as this. You Mormons have achieved something great in design and construction. I am delighted."

The Alberta Temple is a direct fulfillment of prophecy. Away back in the years of the settlement of the Canadian colonies a number of the Apostles predicted that the land would become a "bread basket, and that a Temple to the Most High God would be erected." This has ever been an anchor to the Saints who through all the adversities and reverses incident to the pioneering of a new country, have put their trust in the God of Israel rather than in the feeble arm of man.

It was in the summer of 1887 that Charles Ora Card, founder of Cardston, and his party of trail-blazers reached Lee's Creek. They had made their way from Cache Valley and were in search of a suitable location in Canada for a gathering place for the Saints. They were deeply moved by the sweep of virgin prairie stretching from the lofty mountain range to the west as far east as the eye could reach and beyond. President Card, like President Young in 1847, cried: "This is the place for a settlement, brethren." One of the first acts of this pioneer band was to



ANOTHER VIEW OF TEMPLE

offer a prayer of dedication and to partake of the Sacrament.

Settlements of the Saints now dot the countryside from the mountains to the Saskatchewan boundary and recently a ward was organized in Cal-

gary, the largest city in province. There are now three stakes of Zion in Alberta, all fully organized and doing effective work. The Saints live at peace with their neighbors and are respected everywhere. Many Latter-day Saints



COURT LEADING TO THE ANNEX



FRIEZE OF GRANITE CEMENT BEFORE MAIN ENTRANCE

This frieze depicts Christ and the Samaritan woman at the Well. It is the work of T. S. Knaphers. Other artists contributing interior decorations are A. B. Wright, Lee Greene Richards, Edwin Evans and Le Conte Stewart.

occupy positions of trust in business, professional and governmental circles. Some of the promises and statements of the general authorities relative to the dedication of the Alberta Temple have been preserved. A few of them follow:

When the temple is dedicated, you will begin to prosper in this land.—Orson F. Whitney.

Hold on to your land for your land will make you rich. After the Temple is completed and in operation you will be blessed tenfold.—Bishop Nibley, at dedication of Temple site.

The adversary knowing the good that will be accomplished after the Temple is in operation, will do all he can to discourage the people and get them to leave the country.—President Joseph F. Smith, at dedication of the Temple site.

The Temple at Cardston will be

thronged with Lamanites, and people from this audience will be called to go even to South America to preach the Gospel to the Lamanites.—Apostle Ballard, speaker on the gathering of the branches of Israel, Raymond, May Conference 1922.

I love this people and this land, and stand here as the son of a man who loved this people and blessed this land, and by the same authority I bless this land to the north, east, south and west.—Richard R. Lyman, Aug. 1922, Raymond.

The changes will be so great after your Temple is dedicated that in years to come in referring back to past history you will refer to the past, as before or after the dedication of the Temple. John A. Widtsoe.

The blessings of the Lord are upon this land and only await for ratification the faithfulness of the people.—James E. Talmage.

A Dream That Came True

By Harrison R. Merrill

Several years ago President George H. Brimhall, and his colleagues of the Brigham Young University dreamed a dream. They dreamed of a summer school in the mountains where Nature with a lavish hand has prepared specimens innumerable for the scientific study of students who go in search of the secrets of the universe around them. At one time, a few years ago, the dream crystalized into action. An agent was appointed to investigate prices of equipment. When he had done so, owing to the advance of prices of nearly all kinds of equipment necessary for such a venture during the war, the project was abandoned for the time being. Every man, however, who had taken part in the deliberations, felt confident that sooner or later a school such as they had dreamed of would materialize.

Last year the dream came true. Air castles became solidified. President Frank S. Harris and some of his associates went over the situation carefully. The North Fork Investment Co., John R. Stewart acting as spokesman, presented a ten acre plat of land to the institution. That occurred two years ago during the encampment at Aspen Grove of the hordes of mountain lovers who were going to make the "Tin Wedding Hike" on the following day. While the company was gathered around the camp fire at Aspen Grove, Mr. Stewart, acting for the company, made the presentation, and at the same time presented E. L. "Timpanogos" Roberts with an individual lot near Aspen Grove. The same year, on the day the B. Y. U. students and faculty assisted on the new Timpanogos Trail, President Harris and others of the faculty of the Brigham Young University, including E. L. Roberts, C. Y. Cannon, the man who has had more to do with the building of the physical features of the

school than any other man, went over the proposed campus in company with Mr. Scott Stewart, and, in a way, laid out the campus practically as it is today. Later Pres. T. N. Taylor, J. William Knight, Pres. F. S. Harris and one or two others went over the campus and established its permanent boundaries.

At that time President Harris indicated spots among the conifers on the south-west slope of Timpanogos Creek, adjacent to Aspen Grove, as splendid places to establish homes for the faculty members of the University, even though at that time the school in the mountains seemed very remote indeed. At the same time he pictured to the other enthusiasts present the future Alpine School as he saw it in his mind's eye. "Over there," he said, pointing to the slope and knoll on the eastern side of the creek, "we'll have our university buildings. That will make a splendid campus; over here in this wonderful grove of pines and aspens we'll establish summer homes for the use of the faculty and students."

As I write today I am sitting in a tent pitched on one of the little flats Nature has provided for those homes among the pines. Below me I can see a little to the left, the tent occupied by Dean Martin P. Henderson; straight in front are the tents of Dean Hugh M. Woodward, and Professor Bent F. Larsen; a little to the right, half visible among the trees, the tent of Dr. Henry C. Cowles nestles in the shade of its surrounding pines; farther to the right are the girl's dormitories and club house. Across the creek, upon a little eminence admirably suited for a school campus, is located the restaurant, the class tents, the boy's dormitories, the library, the campus, and the school store. While no really permanent buildings of stone and brick



ALPINE SUMMER SCHOOL. A BIRD'S EYE VIEW OF THE CAMPUS

have been constructed, a little nucleus has been established around which will grow up, I feel sure, one of the most interesting and influential summer schools in the mountains and perhaps in the entire United States.

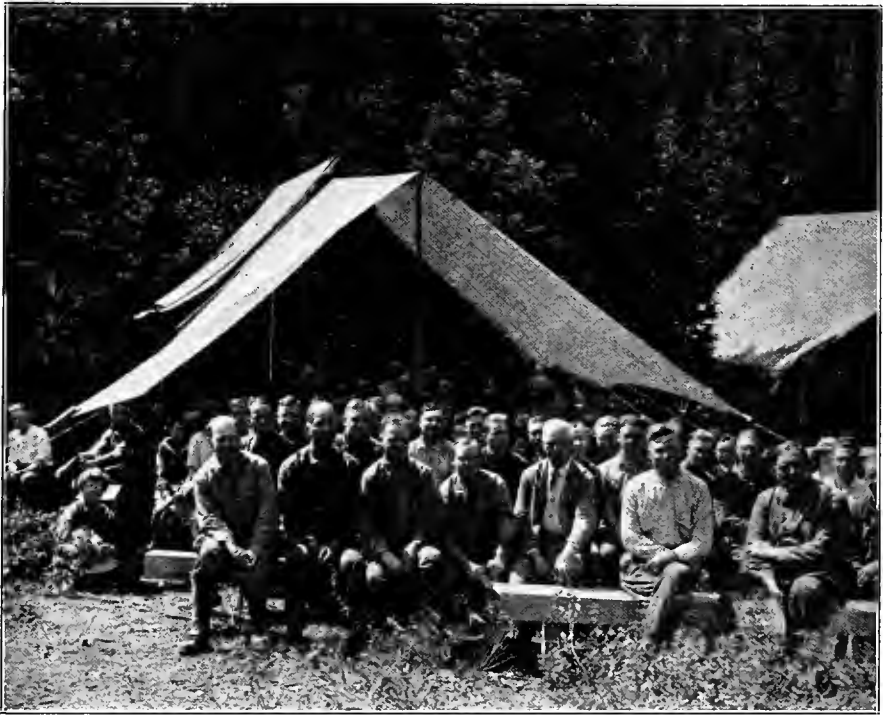
The dream began to materialize last year. The first start was made in a very humble manner. Two or three large tents were provided, a cook was hired to do the cooking for the camp, and class tents were erected at Aspen Grove to provide meeting places for teachers and students. Only men students were allowed to attend last summer, owing to lack of facilities for taking care of women. Only a few teachers and a small handful of students composed the infant school. The venture was looked upon as a wild experiment that would not surprise any one if it failed. The laboratories and specimen rooms of old Mt. Timpanogos proved to be so rich in all the departments of natural science, however, that the few students present partook of the enthusiasm of the instructors. As a result, every man who went away from the school, went away an ardent booster and an advocate for a larger and better plant that would admit both women and men. Last year, a number of women students who desired to attend were refused permission, but, nevertheless, retained their desire to register in such a school. Accordingly the pressure upon the officials of the school became so great that Professor C. Y. Cannon, who had charge of the physical features last year, was given instructions to prepare a plant and dormitories that would provide for one hundred people.

Professor Cannon immediately got busy. As soon as spring opened preparations began. Professor William H. Snell and a group of carpenters were engaged and transported to Aspen Grove where the tap, tap, tap of their hammers vied with the more rapid tap of the flickers and wood-

peckers. Floors for tents were laid. These were to serve as dormitories for girls and boys. A permanent building in the form of a cook-house and restaurant and a girl's club house and rest room were built. The school was out of Aspen Grove proper and located on the university campus two or three hundred yards east of the grove where more privacy could be maintained. The boys dormitories were built near the restaurant and class rooms, whereas those occupied by the girls were constructed in the dense grove of pines west of the creek. In order to provide water for the two camps a hydraulic ram was installed in one of the finest cold water springs in the mountains. This ram, without hesitation or trouble, continues to pump the wonderful water in rich abundance to these camps night and day. Shower baths have been installed on each side of the creek. In fact, Professor Cannon has attempted in every way possible with the limited amount of money placed at his disposal to furnish every comfort.

The school this year has passed beyond an experiment. More than one hundred students are doing work here and are more than satisfied with the situation. The girls who were disappointed at not being able to come last year are here and are happy. Some time ago Dean Woodward suggested that notice be given through the papers of the state that the school could accept no more students. Since that time, however, there have been a number of applicants. At present the restaurant is filled to capacity and all of the classes are well attended.

Mr. Israel Hodson, better known as "Happy," is the cook again this year owing to the fact that he made such a great hit with the students and faculty last season. The food, both in quantity and quality, provided by the restaurant, is all that could be desired. Mr. Hodson is a professional cook whose ability to satisfy a mountain appetite



ALPINE SUMMER SCHOOL FACULTY AND STUDENTS AT DEVOTION

Faculty in front row: Henry C. Cowles, John C. Swenson, Hugh M. Woodward, (Dean of Summer School), Thomas L. Martin, Fred Buss, Thomas C. Romney, B. F. Larsen, on second row, H. R. Merrill.

would be vouched for by more than one hundred people. Besides those who board at the restaurant there are a few families of young married people, and a few of the faculty members who have brought their families with them into the mountains, who are living in tents and cooking for themselves over camp-fires or upon sheet-iron stoves. A store is maintained by Professor Cannon for the University at which supplies of all kinds may be had.

Dr. Henry C. Cowles, plant ecologist of the University of Chicago who is here teaching ecology, declared upon his return from a field trip to the top of Mt. Timpanogos, where he and his class went to study plant form, that it was the finest single day's trip he had ever taken in his life. Professor Fred Buss in charge of classes in geography and geology says the mountain

offers the greatest opportunity for geological studies of any similar area that he knows of. President W. W. Henderson, in charge of the classes in entomology, declares the environs of the mountain to be unusually rich in insects. Dr. Thomas L. Martin, teaching classes in soil formation; Professor B. F. Larsen, instructor in fine art; Professor Alfred Osmond, professor of English, and Dean Martin P. Henderson, professor of botany and biology, all declare the mountain to be a veritable storehouse of necessary materials for first hand study.

Enthusiasm is running so high at present that it is quite likely that several of America's leading men will be engaged for next summer. Prof. Calvin Fletcher, head of the Art Department of the Utah Agricultural College, who is doing some sketching

near Aspen Grove and who is boarding at the school, says he will come next year as a regular student if a great leading artist can be procured. Professor Fletcher declares that professional artists from all over Utah will come if an outstanding figure in the art world can be brought here, as the mountain and its environs is an artist's paradise.

To say that life at the school is delightful only mildly expresses the facts. The atmosphere at this high altitude—7500 feet at the campus—is clear and cool. The days are delightful, and nights are splendid beyond expression. The student and the teacher are both at their best most of the time. There is nothing to detract from a complete enjoyment of nature and one's books. Conventions of dress and behavior suitable for outdoor life have been established at the school,

the hiking costume is the accepted standard of dress, and the comfortable attitude, the accepted standard for behavior.

Devotional exercises are held two or three times a week, and two religious services are held each Sunday under a specially appointed presiding elder—Professor Fred Buss.

Some men make their dreams their prophets. In this case, that has been true. As I sit here today surrounded by the beauties and delights of the great out-doors, or at night when I sit with my family out under the open and contemplate the blessings that are ours in this great intellectual camp of modern Israel, I cannot help but thank the Lord that He has given unto some the power to dream dreams, and unto them and others the power to make those dreams come true.



CASPER BRANCH SUNDAY SCHOOL, WYOMING

Superintendent, J. H. Bunce; Assistants, John F. Phenn and H. A. McFarland.
100 in Branch, 55 enrolled.

Little Stories of Married Life

By Elizabeth Cannon Porter

THE REHABILITATION OF THE HOUSE OF BOURN

Roddy was croupy in the night and disturbed the rest of both Gertrude and Lester. The result was that they both overslept in the morning. Lester had no time for breakfast. When his wife came into the kitchen he was swallowing a glass of milk with a cracker.

Because she was sick with worry over Roger, she said sharply, "The child doesn't have enough milk now and they are going to stop it if we don't pay the bill."

"Why I gave you the money for the milk," protested Lester.

"Yes, but I had to use for other things. Next Sunday is Easter. I had my wistaria dress cleaned, though it really wasn't worth it. I had to get Greta's shoes fixed and buy Rod some stockings."

Lester gave a short laugh. "Well I gave you all I had. What's more, I've got a two hundred dollar note due in three days and nothing to pay it with."

"Two hundred dollars!" repeated Gertrude, blankly.

"Yes," impatiently, "Last fall when we were so behind with everything I borrowed it off of Graham. Now, in six months, we owe everybody again and that besides." He jammed his hat on his head and stalked out.

As she went mechanically about her work the sordid little drama of the morning kept recurring to her. In their several years of married life they had always been polite to each other. Gertrude had a theory that ugly words, once spoken, always left a scar, no matter how much they were forgiven afterwards. She had been a stenographer in the same railroad

office with Lester, who was a clerk. She had always had her own money to spend. Now four of them were trying to live on his salary. It was the second baby that had literally swamped them.

"It's the overhead expenses," murmured Gertrude. When rent, light, telephone and transportation were taken out there was little left for food and nothing for clothes. Their's was one of the few apartment houses in the city that allowed children. With two babies she could find nothing else; still, something must be done. They couldn't live on borrowed money, even if Lester could get it, which he couldn't.

After she had bathed, dressed, and fed the children and put the flat in order, she went to the telephone and called up the Lewis Real Estate office.

When Lester came in that evening there was a set look on his face. Except for his brief inquiry about the boy, he said little. Remembering his breakfastless morning, his wife had prepared a nourishing dinner, broiled steak and whipped cream on the pie.

When half way through the meal Mrs. Brown remarked casually, "Margie Lewis was here the other day. They have just moved into their new house. She said that they were going to sell the old place in the suburbs for just what the lot was worth. Made her feel kind of bad because all her childhood associations are connected with the old homestead."

Her husband looked up.

"Well this afternoon I called up their company and asked if they would consider renting the place till they found a purchaser. They said if we would look after the grounds we could rent it for just about what the taxes amount to. I thought that we could

say that we were taking the children to the country for the summer. I guess the house is run down but there's a lovely garden. Then if you can get Graham to extend the note you could pay him in the autumn from what we have saved on rent."

A look of surprise crossed Bourn's face.

"I told Ted Lewis that I'd consult with you. I thought that you could run out and look the place over."

"Sure, I'll go tomorrow," he arose boyishly, "But you could tell a whole lot better than I, Gerty."

"Well I can't go. Rod's cough is better but he can't go out."

* * *

It had been a strenuous summer but it had its compensations. The children were brown and rosy and Lester's face had lost its pasty look. Mrs. Bourn had scrubbed the old house with soap and water until every muscle of her body ached. Then after a thorough airing she had shut up the largest part. The furniture from her diminutive flat only furnished the west wing. Instead of going to the lake Saturday afternoons "for a breath of air," Lester had hurried home and worked in the garden—also in the long twilight evenings.

"Beats the Gym all hollow," he told the men in the office.

The children had learned a great deal about rabbit hutches and white leghorn hens. They were even beginning to discuss the relative merits of a goat and a cow. As they wore overalls it simplified the laundry.

The cook flattered the gardener by serving a great many green vegetables—vitamines, she called them. Also, as she was loath to waste anything that

the head of the house labored so toilsomely for, she gave some away and the surplus stood packed in shining glass jars across her cellar shelves.

The debts were paid; frost was in the air.

"Are you ready to move back to town?" asked Lester.

"I've done so much here that I hate to leave it. We value the things that cost us a lot," his wife explained ruefully.

"It would be lonely for you in the winter."

Her eyes rested on the Virginia creeper that ran crimson along the wall. I've got a lot of sewing to do, and I want to try that old fireplace and it will break Roger's heart to leave the rabbits."

"You want to stay on?"

"Mrs. Baker came over and asked me if we would rent the other part of the house to a young couple—friends of hers. The woman has heart spells and she's afraid to be alone in a house by herself. I was thinking if we took what they would pay and added to what we pay now, perhaps Lewis would sell us the lots on installments. If we were going to own it we could paint the house buff and you could fix the fence."

"I don't mind working when we get somewhere. It's this working and going behind that discourages a fellow," rejoined her husband.

"Then when we get a lot paid for we could sell the west part, or build a modern bungalow there and begin to get something for our old age.

"Jove, Gerty, you're the business man of the family." He drew her to him.

"Well" she smiled whimsically, "I was a business woman."



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
ALBERT HAMER REISER, Business Manager

Published Monthly
Price \$1.50 a year, payable in advance

*Entered at the Post Office, Salt Lake City, as
Second Class Matter.*

*Acceptance for mailing at special rate of postage
provided for in Section 1103, Act of October 3,
1917, authorized on July 8, 1918.*

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SALT LAKE CITY SEPTEMBER, 1923

"A Little Child Shall Lead Them"

At the last meeting of the Deseret Sunday School Union, held in the Tabernacle, Salt Lake City, Elder William A. Morton, who had just returned from a mission to Great Britain, said:

"Superintendent McKay, who is presiding over the European mission, and his wife, came down to the quay at Liverpool to bid the little company that was going away good-bye. As he shook my hand he said: 'I want you to take a message for me; I want you to take to the Sunday School workers of Zion my love and my heart's best wishes.'"

"Brother McKay is as deeply interested in Sunday School work over there as he was when he was here. He realizes that

the foundation of a Christian character must be laid in childhood. He realizes also that it is much easier to form character than it is to reform it.

"The day before I left Liverpool I had the privilege of reading a letter a missionary had received a few days before. In it the writer said: 'I shall never forget the teaching I received from you in Sunday School. I thank you with all my heart for it. I used it afterwards in my Sunday school work, and now I am using it in my home, in the teaching of my children. God bless you forever.' As I handed back the letter I saw tears glistening in the missionary's eyes. 'When I read those words,' he said, 'I felt repaid for every hour I had spent in Sunday School work.'"

"Our Sunday Schools in Europe are a great missionary force. At the close of a religious service recently a man invited me to go home and dine with him. I accepted the kind invitation. He has a fine family. As we sat in the parlor chatting he said: 'Do you know how I and my family were brought into the church?' I answered that I did not, but that I would like to know. 'By these little children,' he said, pointing to members of his family. 'One Sunday,' he continued, 'my children, with others, were playing beside the hall in which the Latter-day Saints hold their meetings. One of the missionaries came out, and speaking kindly to the children told them that they were disturbing the meeting. He asked them if they wouldn't like to come into the Sunday School. The children were surprised, and asked, 'Can we go to your Sunday School?' 'Certainly you can,' said the missionary, and he took the little ones with him into the school. They were delighted with what they saw and heard, and went again. On seeing one of the missionaries coming down the street one day, one of the children came running to me and said: 'Father, our Sunday School teacher is coming down the street.' I went to the door, and as he came up I said to him: 'I beg your pardon, but I understand you are teaching my children in your Sunday School. I would like to have a conversation with you.' I invited him in and for hours we sat conversing on the Gospel of Christ. I was greatly interested in the things he told me and invited him to come again. He came many times and taught me and my family the Gospel, which we all embraced."

"As I looked on those little ones," concluded Elder Morton. "I saw in them the fulfillment of the words of the prophet: 'And a little child shall lead them.'"



SIGNS *of the* TIMES



by J.M. Sjodahl

THE DEATH OF PRESIDENT HARDING

On the occasion of the sudden and, from a mere human point of view, we might say, untimely, death of President Warren G. Harding, we have again been reminded that all the world is, after all, akin. For the message of his departure touched not only the tender heart of his stricken wife; not only his near kindred, or his brothers in party activities, or his associates in the service of the Nation; but as it went through the world, it was everywhere felt as a message bringing word of the loss of one who was a friend, a brother of all God's children of humanity.

HIS CHARACTER

History may not reserve a prominent niche for the departed president in that Hall of Fame which is occupied by the greatest statesman of the world, such as Washington and Lincoln, D'Israeli and Gladstone. His career was, possibly, too short for the full realization of his ideals. But if faithful service, conscientious devotion to duty, and valiant championship of principles, coupled with a loveable character and a life without a stain deserve reward, then, upon his noble brow will certainly in due time be placed the wreath that belongs to the victor in the race.

HIS SUCCESSOR

Mr. Calvin Coolidge, who, as Vice President, according to the provisions of the constitution, has assumed the powers and duties of the executive office of the government, is not well known to the general public. A few years ago, during the strike of policemen in Boston, he, as Governor of the State, interfered and, with a firm hand,

ended it, because he held that public servants did not have the right to desert their posts and endanger public safety. At that time the entire country was following his administration with interest. But, after he became Vice President, he has almost been out of public view. Those who know him, however, speak of him as a man of few words but mighty in deeds, and he is, they tell us, always minding his own business with great ability. These characteristics alone are admirable qualities in any man, and especially in one occupying an exalted office. The world is full of men and women who attract attention only by talking words, words, words, no more intelligent than the chat of a parrot or the gibberish of a monkey. It was said long ago that "a fool uttereth all his mind," while "he that hath knowledge spareth his words." (Prov. 29:11; 17:27.) By that standard "a man of silence" may be trusted.

HIS FIRST OFFICIAL WORD

Mr. Coolidge's first official pronouncement was a declaration stating that he would endeavor to carry out the policies of the late President. That is, of course, reassuring from a party point of view. More important, I think, is the closing sentence of his brief message to the American people, in which he expressed his faith that God would continue to lead the destinies of the Nation. A public servant, who has that faith, and who will look to God for his own guidance as well as that of the Nation, cannot go far astray.

A CRITICAL TIME

Mr. Coolidge assumes the duty of the presidency at a time when firm,

wise, and God-directed leadership is needed.

In our own country there are few, if any, really grave issues, and none that cannot be settled satisfactorily by practical men. Our attitude toward the World Court is the most important at present. Unfortunately, it has been treated as a political issue. There is no prospect of a satisfactory solution until it is taken out of politics and considered on its merits alone, and only under exceptionally wise leadership will this ever be done.

Outside the United States the situation is critical in some parts of the world.

France and Great Britain have, so far, failed to reach an agreement relative to the German problem. The so-called *entente* is practically ended. France, leaning on her military staff, is pursuing her own policy, and nobody seems to know what the real object of it is, while Great Britain, naturally, is anxious for a restoration of normal, industrial conditions in Europe.

In Germany chaos prevails. The value of the mark has fallen to about the value of the scrap of paper on which the printing is done.* Business is, as a consequence, disarranged. The poorer classes are suffering. In some places women are again, as during the war, standing in queues, waiting for a chance to obtain food, and sometimes they wait and wait only to be disappointed. I have heard of a missionary report to the effect that poverty-stricken families are even boiling dry grass in order to extract some nourishment from it. At the same time, breweries and distilleries are using enormous quantities of potatoes, grain, and sugar for intoxicating drinks. I have reproductions of photos of little children and babies reduced, actually, to pitiful skeletons, by famine and

want. How long can such conditions exist in any country without bringing about a terrible revolt?

TERRORS OF ANOTHER WAR

I pray that a peaceful solution of the European problems may still be found, and that war may be averted. For another general armed conflict would mean the beginning of the end of our civilization.

Mr. Edison has been quoted to the effect that with the help of poison gas and airplanes, the population of a city the size of London could be hurled into eternity in three hours. Another authority has said that France could now, in a very short time, wipe out half the cities of southern England. Against that kind of warfare there is no adequate defense. Only retaliation. Think what such a war of extermination would mean.

Is it any wonder that thinking men and women everywhere are looking for some way of escape from the annihilation of communities and nations, that seems to be approaching like a threatening thunder storm?

A great many people, however, are absolutely indifferent to the future. They eat and drink and make merry, as if they had neither responsibility nor interest in what is going on. You have, no doubt, heard the story of the immigrant who went to sleep in his bunk after the ship had been in a collision. When aroused, not too gently, and told that the vessel was sinking, he said impatiently, "Let her sink; it is not mine." That is exactly the attitude of many with regard to the world in which we live and the conditions prevailing. But it is not the attitude of wise men.

Ex-president Wilson, in an article in the August number of the *Atlantic Monthly* has just called attention to the fact that the same revolutionary forces that made a wreck of the Russian old regime are at work everywhere, and he very properly points

*A report from Berlin, Aug. 6, had it that two million marks had been offered for the American dollar.

out that all the fault is not on the side of the revolutionists. He concludes his paper by saying that the road away from the threatening revolt is spiritual rather than material. The whole sum of the matter, he says, is that our civilization cannot survive materially unless it is redeemed spiritually. That is equivalent to saying that the gospel of our Lord and Redeemer is the only remedy there is against the world evils that threaten the world with disaster. We believe that. We believe that we have been entrusted with the preaching of the gospel to all the world. Let us perform that

duty faithfully. In the first revelation given to the Church in 1831, (Doc. and Cov. Sec. 38), the Lord gave this commandment: "That every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." On that condition the promise is given: "Therefore, be ye strong from henceforth; fear not, for the kingdom is yours."

Lord Teach Me to Pray

By Isabelle Ruby Owen

Lord, teach me how to pray!
O'er path of sin let me not stray.
Reason and justice—let these be my guide
Drawing me ever closer to Thy side.

Teach me dear Lord, Omnipotent One,
Ever to whisper "Thy will be done."
Altho falter I may at the cross I must bear
Chide not a weak sinner: Thy love let me share!
Help me, O Lord, my load to bear.

Meekly, I pray that I may so live
Each day, that to others fresh hope I may give.

Hide not Thyself from me lest I forget
One who has died for me! fearing regret—
Waking, I cry to Thee; "Be with us yet!"

Trusting, I bow my knee lest Thou should'st blame;
Our Father, unto Thee! Hallowed be Thy Name.

Pardon, dear Father, each sinful mistake,
Righteous love grant me for dear Jesus' sake;
And when from temptation my soul shall be free,
Yet may I dwell with those I love through all eternity.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Adapted from HANDEL,
by EDW. P. KIMBALL.

Slowly.

mf *f*

SACRAMENT GEM FOR NOVEMBER, 1923

In memory of the broken flesh
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head.

Postlude

p *cres.* *f*

Note.—Instructions on playing this music will be found in Choristers and Organists' Department.

CONCERT RECITATION FOR NOVEMBER, 1923.

(Doctrine and Covenants, Section 89, verses 18 to 21)

And all Saints who remember to keep and do these sayings walking in obedience to the commandments shall receive health in their navel, and marrow to their bones.

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint;

And I, the Lord, give unto them a promise, that the destroying angel shall pass them by, as the Children of Israel, and not slay them. Amen.

Uniform Fast Day Lesson for November, 1923

Why do I believe that in my own interests I should observe the Word of Wisdom.

Let the discussion bring out this fact: The strict observance of the Word of Wisdom is the surest way to health, strength, knowledge and wisdom.

The Latter-day Saints believe that one great reason for our coming to this earth is to obtain a mortal body. Such a body is an instrument for the gaining of experience in all its varied forms. By means of it we toil, suffer, study, acquire knowledge, and gain an appreciation of the good and the beautiful. It should be one's aim to develop as perfect a bodily instrument as is possible, for such an instrument means enjoyment of life and progress in gaining knowledge and all other forms of useful experience.

There are certain things that develop the body, certain things that destroy it.

The things that destroy, such as tobacco, strong drinks and hot drinks have been condemned by the medical world for several decades. Everyone in the class has probably heard of cases like the following: For years a brother in the Church had been a heavy cigarette user. He grew very nervous and finally had a complete break down. In the hospital the doctors told him that he must quit the cigarette or recovery was doubtful. After a terrible struggle he succeeded. About a year ago he came around as a block teacher. He looked fleshy. Holding out his hand he said, "You see, it doesn't shake like it used to." Really he was a being made over bodily through complying with this part of the Word of Wisdom. And best of all he was also spiritually made over.

The classic instance of benefits ac-

quired by living this law is that of Daniel and the three Hebrew children. (See Daniel, 1.) As these young men were given bodily beauty, health, and treasures of wisdom and knowledge for obeying correct laws of living, so shall we likewise be given them.

As the years go by and scientists learn more about nutrition, there is always seen added inspiration in the Word of Wisdom. Verses 10 and 11 have of late been explained by scientific research. They read: "And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving." Recent scientific experiments have shown that there are widely distributed in plants and animals certain substances which help greatly to promote growth and physical well-being. These substances are known as vitamins, and are very essential to life, for without them such diseases as scurvy, beriberi and nervous break downs are frequent. Cooking and curing foods often destroy these vitamins. They are very abundant in raw herbs such as lettuce, celery, spinach, asparagus and in fresh fruits. "In the season thereof" thus receives its explanation. To follow this part of the Word of Wisdom means health as does the following of the whole revelation.

Show that to lead a useful, happy life necessitates a well, vigorous body. Health, wisdom, treasures of knowledge, endurance, and ability to stand against even the destroying angel of disease itself are the promises of our Heavenly Father to those who obey this great law of health. As for me it is to my interest to obey it and I intend unswervingly to do so.

Old Man Trouble

When Old Man Trouble looked my way,

I rushed right out to meet him.
He'd surely come 'most any day;
I'd better now defeat him.

I always found him ready,
And waiting for me, too;
His hand was sure and steady;
He'd thrust me through and through.

Now, when I see Old Trouble strong,
I do my task at hand.

I tell him just to come along
And then I'll take my stand.

He must find other folks than I
More anxious for the fray,
For often he just passes by,
And doesn't come my way.

—M. Willis Barret.

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

THE SECRETARY AS AN HISTORIAN

It is the business of the historian to preserve in related order records of past events in a given field of human knowledge or activity.

For example, there are people performing the function of historian in the fields of Political Economy, Government and related fields, in Art, Literature, Music, Religion, Science and their related fields.

The fundamental motive behind human activity in historical research seems to be a desire to preserve the knowledge, wisdom, beauty, truth, and in a measure—power, which men have discovered as they have delved into the innumerable labyrinths of human affairs and interests, which have aroused their curiosity and invited their exploitation.

These discoveries are preserved because of their apparent usefulness or value in satisfying human wants. The motive then is a highly altruistic one, having as its basis the benefit of on-coming generations.

Our present heritage is a large and valuable one, which, if wisely used, carefully safe-guarded and fully transmitted to coming generations should enlarge the power of these generations to approach and attain their glorious destiny.

History, by preserving the story of the discovery and development of these human interests or heritages, performs a vital, fundamental task.

One of the most powerful, far-reaching, vital and important of human heritages is religion. Christ made the most valuable and significant contribution to this heritage, but man in a large measure dissipated it through abuse of it. To leave it in this state was contrary to the plan and will of God, so He restored it in its fulness and purity through His prophet, Joseph Smith.

The Prophet was directed to organize a Church. This organization has for its purpose the preservation and promulgation of the Gospel of Jesus Christ for the salvation of mankind.

One of the agencies through which the authorities of the Church are seeking to preserve, promulgate and perpetuate a knowledge and practice of the principles of the Gospel is a system of schools for children and young people, held at a most choice time of the choicest day of the

week—in the morning on the Sabbath day.

This organization, the Sunday School, is destined to adequately and gloriously fulfill its purpose as an agency through which the Gospel may be made such an integral and natural part of the lives of Latter-day Saints that their salvation will be assured. Whether it will attain that destiny early or late depends, as does all other things with which human beings have to deal, upon the devotion, the wisdom, the inspiration and the zeal of the workers engaged in it. If it is late in attaining its destiny, the souls it was designed to help may be in a measure hindered.

Two profound and valuable sources of inspiration and wisdom to Sunday School workers are a firm reliance upon God, nearest to whose heart is the work in which they are engaged, and an earnest, worthy seeking to do His will, living and teaching in harmony therewith.

Another valuable source of inspiration and wisdom is to be found in a study of the history of the Sunday Schools. In it will be found the story of the achievements, the sacrifices, the devotions of its pioneers, its champions and its devotees. It will disclose their failures and successes. The reasons therefor may be readily discovered. Such discoveries are important and valuable to the work of today.

Hence the preservation of our Sunday School history for present and future study holds out clearly great prospects of profit and inspiration more than sufficient to justify making the requirement of Sunday School historians—secretaries—that they keep accurate, complete and significant histories of their schools.

How to Keep Sunday School Histories

First: Preserve in a safe though accessible place, all the records of the Sunday School from the time of its organization. This includes: Minute books, roll books, lesson books, note books, scrap books, etc. Especial care should be taken of source books. Source books are those books in which original entries have been made. Such books are of utmost authenticity and value.

Second: Keep your present, current records complete, up-to-date, neat, accurate, safe and accessible.

Third: When your period of service as secretary is ended, take care to have all the records in your care placed in the care of your successor, with the solemn injunction to keep them as safely as you have.

Fourth: Keep a scrap book of Sunday School programs, publications and pictures.

Fifth: In every Sunday School minute book on the page opposite the pages for quarterly and annual summaries is space reserved for "Remarks." Here the secretary should write a brief report of events of interest and importance to Sunday School workers, which have transpired during the period since the last report was written, and which have not been recorded elsewhere. This space should also be used for making any explanations that need to be made to clarify or correct previous reports or records. In doing this,

care should be taken to make clear and accurate reference to the report or record to be clarified or corrected. Accuracy in figures, names, dates and expression should be constantly sought. Each report and explanation should be approved by the superintendency, just as the minutes are approved, and the approval should be made in writing on the record and signed by the superintendency. This adds dignity and authenticity to the record.

On the occasion of the Jubilee celebration of the Sunday Schools held fifty years after the organization of the first Sunday School, a history was written. Other Sunday School histories will be written, no doubt, and all the source books that can now be collected and preserved will be called into use. A word to the wise should cause them to make as valuable a contribution as they possibly can.

MISSIONARY SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR NOVEMBER

(For Sunday Schools in which there are only three departments.)

Theological Department

Text: "The Apostles of Jesus Christ," by Edw. H. Anderson.

See Theological Department, this issue, for outlines.

Intermediate Department

Text: "A Young Folks' History of the Church," by Nephi Anderson.

See Second Intermediate Department, first year, for outlines.

Primary Department

Text: "Bible and Church History Stories."

See Primary Department, this issue, for lessons and outlines.

CALIFORNIA MISSION

Elder Gustive Larsen, Superintendent of Sunday Schools for the California Mission has worked out and sent to all

of his Sunday School Officers and Teachers an outline, which we feel it would be well for the Officers and Teachers of all Sunday Schools to have, and particularly Mission Sunday Schools.

His instructions in part are as follows: The Sunday School should be an effective missionary force for—

- A. It deals with people on Sunday when they are in a receptive Sabbath atmosphere.
- B. It reaches all classes and ages—It indelibly impresses the mind of the child.
Should answer, in systematic way, religious questions of the adult who is capable of analyzing and making comparisons.
- C. It offers its members a connected and orderly course in applied religion and interprets principles of the Gospel in terms of every day life.
- D. Has the advantage of meeting those who have come forward—who have themselves taken the initiative in investigation.

Factors that will aid in making the Sunday School effective as a missionary force.

A. First impressions.

Reception—Greeting cordial, but uneffusive. Always see that someone qualified to do so greets the stranger and places him properly—ushering.

B. General atmosphere.

Order—Avoid confusion through preparedness—plan ahead.

System—in arrangement and conducting. Let it be remembered that many things familiar to us may not be known to strangers.

Announcements—Slovenliness in making these should be avoided; clear, tactful, dignified, leave no room for wrong impressions.

Avoid criticism and condemnation.

Modesty—Avoid extravagant statements or assertions as to the merits of the Sunday School. These may be offensive to some present whose opinions may not agree with our own high claims for ourselves. Rather seek to encourage by moderate, well chosen words, leaving room for the inference that our standards are still higher than what has been attained.

Class Work—

Teacher's primary object should be to make Latter-day Saints, inspiring faith in God and enlarging spiritual lives of the pupils.

Stimulate thought by question method and be careful that every response is met by courtesy. Encourage expression but keep the discussion above the plane of disputation. Be broad and fair. The **lecture method**, if practiced regularly, is not approved in Sunday School teaching.

The subject should be, in upper classes at least, of a distinctive Gospel character. Should deal primarily with the vital principles of the Gospel and the distinctive features of "Mormonism". Abstruse doctrines and non-vital phases should be kept in the background. The courses are usually outlined by the Sunday School Board. **We do not feel that any class leader need offer a substitute of his own choice.**

Discussion—Discourage, on the part of class members, the asking of purely technical questions, or irrelevant queries, that hamper the development of the aim and becloud the thought. **Follow the aim**—the message to be put over. Do not be drawn aside from the thread

you are following to discuss **theological conundrums** which have no spiritual value and which are purely matters of speculation at best.

Fundamental truths and the essential facts necessary to establish the point at issue, alone should be sought after. There is no profit in vain discussion of theological vagaries. Admit nothing into the discussion that will tend to distract the mind or destroy faith. However, evade no important question and do not obviously slight the negative phase of any matter.

Be fair in your treatment of problems, and as thorough as time consistently allows.

Move forward in discussion—get somewhere!

Let The mysteries alone—The class is no place to propound mooted questions or to call attention particularly to what is not known.

Teach what has been revealed—And let it be remembered that it has been revealed. Do not confuse the word of God with the theories and philosophies of men.

Aim to make the Latter-day Saint members feel that the class is a missionary institution, not only to give themselves a full understanding of the Gospel, but to impress particularly those who hear it, for the first time with its truth.

Let there be the attitude of helpfulness; **constructive, not destructive in spirit.**

Be positive—not negative. Give the lesson from the point of view of non-members. If it becomes clear to them you can be sure our own members will understand.

News from Aberdeen

Glen A. Finlayson, President of the Scottish Conference, writes under date of August 4, 1923, as follows:

"Sunday, July 22nd, a Sunday School was organized in Aberdeen, the most northern branch in the British Isles. The boys and girls delight in reading the Juvenile and are thereby able to keep in touch with those interested in the same work in Zion.

"It is the desire of the Aberdeen children to some day come to Utah, but until these fond hopes are realized they send their love and best wishes to the Sunday School children in Zion."



CHORISTERS' and ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

Special Fast Day Song for November

"In Our Lovely Deseret." The subject of the Uniform Fast Day Lesson has to do with the Word of Wisdom. Choristers, will you kindly call the attention of the pupils to the words, "Tea and coffee and tobacco we despise, drink no liquor and they eat but a very little meat," etc. This will make a very good text for the day's testimonies.

Suggestions on Playing the Sacrament Gem Music

Simplicity is the charm of the prelude. The organist should note that it is in a minor key. Sometimes this is overlooked. The double marking of the slur and dots over notes means a half staccato, or to play notes so marked detached, but not staccato. It is called both "semi-staccato" and "dim marcato," and is very effective. Note such marking in the first three measures, and be sure that the two hands attack and release the notes simultaneously.

In contrast to the performance of the prelude, observe the continuous legato of the postlude. It is suggested that the left hand be practiced alone for the purpose of playing both voices legato, holding all notes to their full time value. This is more difficult than it appears at first glance. It will require a careful determination of fingering. For organists who have trouble in fingering, the following will be found helpful: In the top voice of the left hand, (the slurs over two figures here indicating that the note is to be played first with the first finger indicated and the second finger given here shifted to the key while the note is held) 2, 2, 1, 2, 1, 2-1, 1, 2, 1, the lower voice—5, 5, 4-5, 4, 5, 4, 3, 5.

In contrast to this legato all through the left hand in the postlude, the phrasing in the right hand, particularly observing the rests first and second measures, should be carefully played. Use soft stops in the prelude, but in the postlude a solo stop for the right accompanied by a softer stop in the left is very effective. In any event let there be contrast in the registration of prelude and postlude. Try several ways.

Analysis of Organ Music

By Tracy Y. Cannon

"Adagio," by Beethoven, page 55, in "Reed Organ Album," by Archer. For method of practice see "Analysis of Organ Music," in February "Juvenile Instructor."

Beethoven was one of the greatest of all musicians. He wrote in all musical forms then known. His slow music is all exceedingly beautiful and the "Adagio" here analyzed is no exception. It is therefore advised that it receive very careful study in technic and expression before it is played in public.

The time, rhythm, accents, etc., must all be exact. Count "one and two and" slowly and steadily to each measure. The turn which is indicated by the proper sign over the first note is made on the last half of the first beat as follows:



And is to be played in a similar manner each time it occurs. The fifth and sixth measures in the first line require careful study. Play the eighth notes their exact value, and be sure that the thirty-second notes are correctly played. Do not rush the triplets in the first measure of the second line. In fact, they should be played a little slower than written in order to make them expressive. Make the repeated tones in measures two and four, in the second line, distinct without being too staccato. Use 8 ft. stops. The stops may be changed at the bar between the first and second measures in the second line. Completely lift the fingers from the keys while the change is being made. The break in the music will not be objectionable if the triplets in the preceding measure are slightly retarded. Practice making this change.

Play with feeling. Marks of expression are indicated, but they are not sufficient. The organist must be so saturated with the beauty of the music and must feel the soul of it so strongly that its expression by means of the organ becomes spontaneous and perfectly natural.

Song Analysis

By P. Melvin Petersen

No. 38, Deseret Sunday School Songs: "Parting Hymn."

This song is written in the common form of measure,—four beats (or counts) to each measure and the quarter equaling one beat (or count).

The soprano part carries the strong melodic part throughout. Most people sing the melody until they have experienced the joy and satisfaction of singing a part that makes the harmony. We learn to do by doing; we learn to appreciate because we can do. All parts will be enjoyed and appreciated when we learn to sing the harmony parts. The tenor part is also strongly melodic, particularly in the first, second and fourth lines. Because of this, much interest should be manifest when learning and singing this part.

The alto and bass will be found very interesting because of the harmonic effect, also because of the simplicity of each part.

The range of each part is particularly adaptable to the average singer. All extreme pitches are avoided. Baritones and some bass voices could very easily help the tenors in this song, especially while learning the music.

A song of praise and thanksgiving will be found in the first and second verses. The third verse is a very inspiring climax for the closing of a service. All voices supplicating our Lord and Master to "Lend a listening ear. Save us, Lord, from error, watch us day by day, help us now to serve Thee in a pleasing way."

Choristers! One of the most important phases of your work is to help your school **feel** the words they are singing. The Lord said: "For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

I am sure if we are faithful to the end we will have the opportunity of singing, such songs as these, face to face to our Maker. Let us learn to sing from the heart, let the thoughts in this song stimulate our emotions, and make it a "song of the righteous."

Table Talkers

By Lydia Lion Roberts

(For the National Kindergarten Association, 8 West York City)

Meal time, parents and children can be an interesting combination, but will not be unless especially prepared for by the mother. Why not make it one of the pleasantest times of the day and teach the children at the same time to take their part in conversation with sense and dignity? This can best be done by making it the time to tell the pleasant things that each one has seen, heard, done, or read. Enforce a rule that nothing disagreeable shall be talked over at meals,—this is not good for digestion we are told, and no gossip, horrible affairs, nor cross words should be allowed.

Even little children can learn to talk about the picture they liked, the funny story the teacher told, the dog that wagged at them on the way home,

and any little detail of cheery, happy days. Daddy could tell of the people he met, of anything he saw made or done in an unusual way, and relate the story of "when I was a boy."

Mother could talk about the people who had telephoned, or been to the door, the books she had read or heard about, the stories of when grandma was a girl.

In the morning no bad news from the paper should mar the meal. The occasion would be a merry one, and everyone would feel better and brighter if we all learned to be the right kind of table talkers. It is never too early to begin with the children. Even a baby will react to smiles or frowns, and good cheerful talk breeds kind, thoughtful deeds.



PARENTS' DEPARTMENT



Henry H. Rolapp, Chairman; Howard R. Driggs, E. C. Gowars, Seymour B. Young, Charles H. Hart, George N. Child, and Milton Bennion.

WORK FOR NOVEMBER

First Sunday, November 4, 1923

Uniform Fast Day Lesson

Subject: Why do I believe that in any own interests I should observe the Word of Wisdom? (See Superintendents' Department for suggestions.)

The following lessons may be divided between the remaining Sundays in the month as the teacher may decide.

Moral Instructions Versus Moral Training

Parents' classes have now finished their study of Cope's "Religious Education in the Family." This study has been pursued for the specific purpose of helping parents to bring up their children in the "nurture and admonition of the Lord." Teachers and Class members, who have studied the book, doubtless have appreciated that it was not selected because of its entire freedom from conflict with fundamental doctrines of the Church, but rather because it earnestly sets forth practical methods and procedures in the giving of moral and religious training in the family. Differences of belief have doubtless been tolerantly ignored or passed over by simple and dignified statements of our position in respect to such matters. Such differences have not misled teachers, who have kept clearly in mind that the great purpose among Latter-day Saints in furnishing religious education in the family is to make the young people truly religious, and to make them persons who appreciate their connection with the Church, and manifest such appreciation by their loyalty.

No effort has been made to specifically teach any of the first principles of the Gospel, or to train class members in any subjects properly belonging to the Theological department. It has been assumed that these matters have been properly attended to in previous training of members, who are now face to face with parental responsibilities.

It is now the purpose to direct attention to certain important principles of education and methods of training, which are worthy of increased emphasis.

Moral Instructions and Moral Training Contrasted

Moral instruction may be defined as the nurture and development of right character through the agency of ideas. Moral training is the development of right character through activity. Many parents and teachers seem to be content with giving moral instruction, although it is well known that young people often go astray in spite of the best of instruction.

The purpose of moral instruction through the use of ideas is the giving of knowledge of what is right, together with the power to discover what ought or ought not be done in various situations of life—to create a desire to do right and an abiding love for the right. The purposes of moral training in the light of this knowledge is to stimulate a desire to habitual right action or conduct. In other words, there must be a well-worn pathway between desire and action. This road must be kept clear. In many cases, where the road between desire and action has not been kept open—that is to say, where parents have been content with giving moral instruction only—we encounter the weak, and the apparently more or less hypocritical sentimentalist, who seems to feel right about a moral issue, but is unable to act in accordance with his feelings. Something restrains his action. His love for right, and his desire to do right, while not destroyed, are at least paralyzed. First, then, it is necessary among young people to increase a knowledge of what is right. Secondly, it is necessary by every legitimate and proper mean to make such desire powerful and dominant, and, finally, there must be long continued repetitions of the effort which compels desire to ripen into action. This is the work and mission of moral training.

In order that parents may be successful in giving their children such moral training, it is imperative that the parents have a clear realization of what constitutes moral or religious life. The essentials of such life are clearly set forth in James 1:27: "Pure religion and undefiled before God and the Father is this:—To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." These two aspects of character are the specific objective of

moral education. The one means service. The other, personal cleanness and excellence.

In order to train the young in service, they must be led to see the effect of their conduct upon the lives and happiness of others; to realize in a concrete way just what the effects of their conduct are; to earnestly believe that their own actions are of value to those whom they serve; to genuinely respect and admire their fellow men; to recognize the claims of gratitude, by which their own conduct in some measure will constitute compensation for benefits conferred upon them by their parents, their community, their church, or the race to which they belong.

To possess both of the elements of character mentioned in the above scriptural reference, is quite important. To develop but one of these elements, is a great misfortune. Some say: "I have no great interest in the welfare of others; what I want is to keep myself clean; while others become so absorbed in the service of others that they wholly forget the comeliness of their own character. In order to avoid both of these character faults, proper emphasis should be given

to both moral instruction and moral training.

Topics for Discussion

1. Do you recall instances in which you have done wrong because of lack of knowledge? Can this same experience come to the young?

2. What essential moral difference is there between the man who for the sake of succeeding in his business will take a stand against measures for promoting the public health, the education of the young in the public schools or the payment of his just share of the taxes for the support of the government, and the one who in order to save his own life will take from a weak woman the only available life saver and as he plunges overboard from a sinking boat will say to the weaker one, "Everyone for himself."

3. Point out some of the sacrifices made by others from which we profit, but which are habitually ignored. How can we bring children under the influence of the claims of gratitude?

4. Is it possible for one to injure others seriously without injuring himself? Is it possible to serve others without being ourselves benefitted?

Lead Little Feet

Bertha A. Kleinman

Lead little feet with the rhyme of your patter,
Often tis I who have blundered my way,
Out of my routine O let me trip after
Lead little feet, let me follow today,
Lead little feet, let me follow today.

Hold little hands—oft I stumble and falter,
I am a pilgrim and you are my stay,
Idols may fail me but you will not alter,
Hold little hands O I need you alway,
Hold little hands O I need you alway.

Lead little heart—yours the wings that shall take me
Out of my worries when days shall be long,
Let me be just what your trusting would make me—
Worthy of you, little sunshine, lead on!
Worthy of you, little sunshine, lead on!

Mesa, Arizona.



FOREST DALE SUNDAY SCHOOL,

R. Leo Bird, Superintendant; J. J. Summerhays, First Assistant Superintendant; Wilford Gee, Second Assistant Superintendant; Hortense Spencer, Secretary; Gladys Fellows, Assistant Secretary; Preston Parkinson, Librarian; Richard L. Bird Jr., Assistant Librarian; J. N. Ashton, Chorister; Virginia Freeze, Chorister, Primary and Kinder-



Robert L. Judd, Chairman; Albert E. Bowen

First Year—The Apostles of Jesus Christ

WORK FOR NOVEMBER

First Sunday, November 4, 1923

Uniform Fast Day Lesson

Subject: Why do I believe that in my own interests I should observe the Word of Wisdom? (See Superintendents' Department for suggestions.)

Second Sunday, November 11, 1923.

Paul's Third Missionary Journey

Text: Chapters 31, 32.

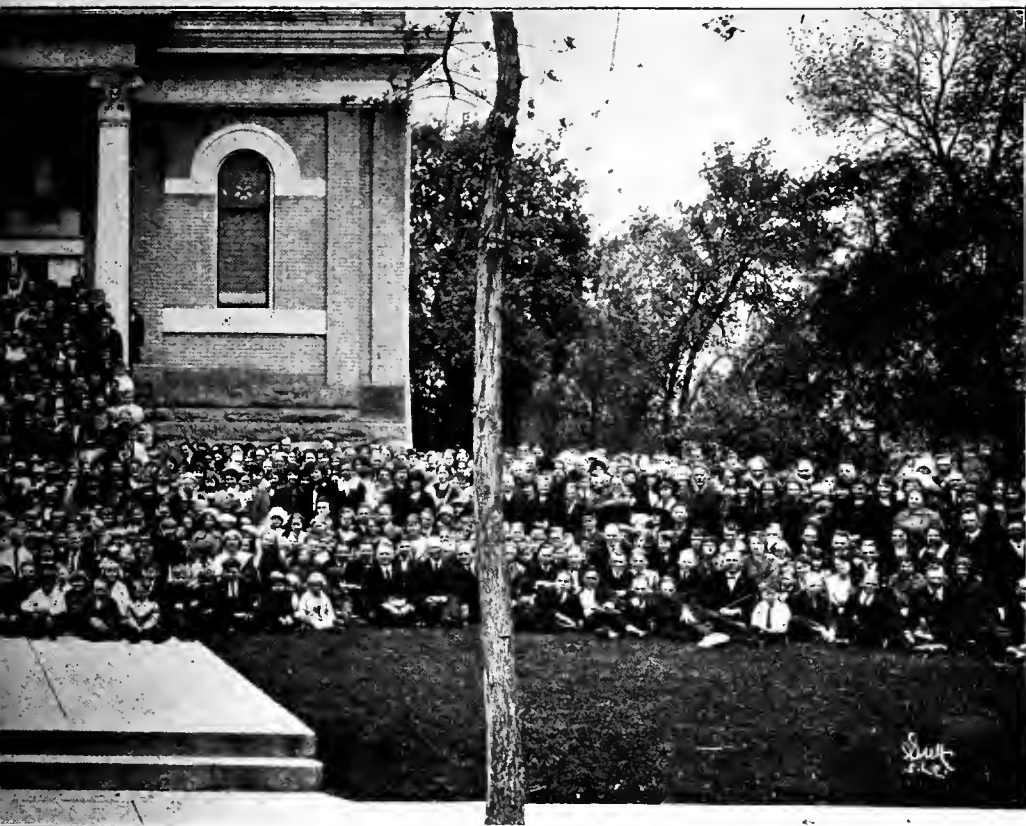
Aim: Unceasing and intense physical, intellectual and spiritual activity of any person leads to success.

I. Results of Paul's Second Missionary Journey.

1. Apollos and other missionaries.
2. Doctrinal controversies.
3. The progressives and stand-patters.
4. The vastness of his mission.

II. Paul at Ephesus.

1. Preaching in the synagogues.
2. House to house visits.



GRANITE STAKE

garden departments; Edith Olsen, Organist; Marion Bird, Assistant Organist.

Enrollment: 961; Officers and Teachers enrolled, 80; Cradle Roll, 253; Attendance on day picture was taken, 1051.

III. Characteristics of Paul's Ministry at Ephesus.

1. Miracles. Acts 19:11-20.
2. Thoroughness in doctrinal teaching. Acts 20: 18-21; 26-28.
3. Widespread success in making converts. Acts 19: 10; 26-67.
4. Fierce opposition. Acts 19: 23-41; I Cor. 4:19-13; 15; 32; 16.
5. Care of distant churches. II Cor. 11:28.

Note: Summarize, as Paul does, the act of giving and the benefits derived from free will offerings. Illustrate.

Questions

1. What was the seeming difference in the doctrines of the various missionaries in Paul's missions?
2. What effect had the controversies (a) on the people; (b) on Paul?
3. What is the difference between the

progressives, and the reactionaries?

4. What was Paul's famous harmonizing sentence in these religious differences.

5. Was Paul lazy? Illustrate.

6. What is the difference in the results of the work of the lazy man and the energetic one?

7. Can you succeed if you are fired with a zeal that will not let you rest?

8. Illustrate the success of workers who will not down in different lines.

9. Do you know cripples or blind people who have achieved fame? Why?

10. Who was Helen Keller?

Third Sunday, November 18, 1923

Paul's Journey to Jerusalem

Chapter 33

Aim: Intolerance and bigotry cannot listen to reason.

1. Paul's Third Missionary Journey Ended.
 1. Paul warned not to go to Jerusalem. Acts 21:4, 11.
 2. Reaches Jerusalem.
 3. His speech of defense. Acts 9:1-8; 21:38-40; 22:1-16.
 - II. Paul a Roman Citizen. Acts 22:23-29.
(Explain how this can be.)
- Note: Give illustrations of what intolerance has done.

Questions

1. What are some of the qualities you like best in Paul?
2. Can you name some American with some of the qualities possessed by Paul?
3. Can you name some man in the Church with some of his qualities?
4. Why would Paul be more horrified than you, at the statuary in Athens?
5. Why were the Jews so bitter against Paul?
6. What is a bigot? What is intolerance?
7. Why should religion make one tolerant?
8. Explain "A little learning is a dangerous thing."
9. Who is the most blind person? The most deaf?
10. Who were the bitterest ones against Paul? Why?

Fourth Sunday, November 25, 1923 Paul in Jerusalem and Caesarea

Text: "Apostles of Jesus Christ."
Chapter 34—Time 57 A. D.

Aim: "Blessed is he that is persecuted for my name's sake."

- I. Paul Before the Sanhedrin.
 1. The arraignment.
 2. Paul's defense.
 3. Paul openly insulted.
 4. His prophetic rebuke to Ananias.
 5. A very serious situation.
 6. Paul finds a way out.
 - a. He humbly acknowledges the authority of the High Priest.
 - b. He declared himself a Pharisee.
 - c. He claimed he was guilty only of preaching Pharisee doctrine.
 - d. Paul's statement caused confusion.
- II. The Lord Visits Paul in Person.
- III. Conspiracy to Kill Paul.
 1. The plan of forty conspirators.
 2. Its discovery.
 3. Tysias told of the plot.
 4. Paul removed to Caesarea.

5. Felix to hear Paul before his accusers.
- IV. Paul Before Felix.
 1. Character of accusers.
 2. Fate of Ananias.
 3. Paul charged with sedition and defiling the temple.
 4. Paul's defense.
 5. Case postponed.
- V. Paul's Second Trial Before Felix.
 1. His fearless defense.
 2. Its effect.
 3. The attitude of Felix.
 4. Paul still held captive.
- VI. Two Years in Prison.
 1. Probably Work and Study.
 2. No epistles written.

Questions

1. Of what value is persecution to a person?
2. What qualities were brought out in Paul by his persecutions?
3. What privileges did he secure through being in the courts?
4. What modern parallel can you draw to Paul?
5. What benefit if any did persecution give modern church?
6. Do we court persecution? What is our scriptural answer to that?

Advanced Theological

Doctrine and Covenants

WORK FOR NOVEMBER

First Sunday, November 4, 1923

Uniform Fast Day Lesson

Subject: Why do I believe that in my own interests I should observe the Word of Wisdom? (See Superintendents' Department for suggestions.)

Second Sunday, November 11, 1923

Doctrine and Covenants, Section 110, Verses 1-10.

The Appearance of the Lord in Kirtland Temple

- I. The Temple at Kirtland Dedicated.
 1. See the dedicatory prayer. Sec. 109.
- II. Sunday Meeting One Week Later. Preface Sec. 110.
 1. The prophet assisted with the Sacrament.
 2. He and Oliver Cowdery engaged in prayer.
- III. The Vision.
 1. The appearance of the Lord.
 2. His general appearance.
 3. His message.

Third Sunday, November 18, 1923

Doctrine and Covenants, Section 110,
Verses 11-16.

The Bestowal of the Keys

- I. With Closing of the Vision in Which Appeared the Lord Came the Following:
 1. The appearance of Moses and the committing of the keys of the gathering of Israel and the ten tribes.
 2. The coming of Elias and the commission of the dispensation of Abraham to the prophet and Oliver Cowdery.
 3. The appearance of Elijah and committing of the key of salvation for the dead.

Note: Explain what the term "keys" as here used means. Was it necessary for the keys to be committed to the leaders of this dispensation? Why?

Fourth Sunday, November 25, 1923

Doctrine and Covenants, Section 101,
Verses 43-101.

- I. The Parable Concerning the Redemption of Zion. Verses 43-62.
- II. The Gathering of the Saints.
 1. Not in haste but in order. Verses 63-75.
 2. The acquiring of the land in Jackson County.
 3. The acquiring of land elsewhere.
- III. Saints to Petition the Nation and Other Governmental Units for Redress. Verses 76-95.
 1. Constitution established by the Lord.
 - a. A protection of the rights and property of all.
- IV. Commandment Not to Sell Storehouse. Verses 96-101.
 1. If commandments of the Lord not kept another will inherit what this people plant and build.



**Advanced Theological Class of Smithfield First Ward
Sunday School, Benson Stake.**

The photo includes the Sunday School Superintendency, Bishopric and two Stake Board members. The class is well organized and on this occasion 88% present. In the center seated in front row are Class Leaders T. W. Jarvis and Lucile Noble, and Class President Connie Miles.



SECOND INTERMEDIATE DEPARTMENT



*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks and
T. Albert Hooper*

First Year—Church History

WORK FOR NOVEMBER

First Sunday, November 4, 1923

Uniform Fast Day Lesson

Subject: Why do I believe that in my own interests I should observe the Word of Wisdom? (See Superintendents' Department for suggestions.)

Second Sunday, November 11, 1923

Lesson 30

Subject: Improved means of communication and transportation added to the prosperity and growth of the West.

Pupils Text: "A Young Folks' History of the Church," chapter 34.

Teachers' References: "Whitney's popular History of Utah." Ch. XIX; "The Railroad and What Came With It," "Essentials in Church History," pp. 546, 548, 556, 563.

Contrast the present mode of travel and communication with that used by the early settlers. Show how the coming of the railroad brought with it evil influences through which weaker members of the Church went astray. On the other hand, point out how the people were able to secure modern machinery, implements, etc.

Consider the cause which led to a number of the prominent people falling away from the Church and the organizing of the Liberal Party.

Point out the growth of the Church during that period, the immigration from Europe, the organization of the Sunday School and the Mutual Improvement Association. Discuss the purpose for which the Sunday School was organized and the blessings which come to those who attend this organization. Note that the Sunday School now numbers over 200,000.

In this lesson we are brought to the close of the life of President Brigham Young and it is suggested that some of the time be devoted to a brief review of his life. A splendid sketch is given in Jenson's Biographical Encyclopedia, pages 8-14.

Third Sunday, November 18, 1923

Lesson 31

John Taylor an Example of True Faith

Pupils' Text: "A Young Folks' History of the Church," chapter 35.

Teachers' References: "Essentials in Church History," chapter 50; also "Jenson's Biographical Encyclopedia," pages 14-20.

In outlining this lesson the following topics are suggested:

1. Early Religious Experiences of John Taylor.
 - a. Dissatisfaction with Mother Church.
2. Conversion to Mormonism.
3. Acquaintance with the Prophet Joseph.
 - a. With him at Martyrdom.
4. Mission to Great Britain.
5. President of the Church.

In developing this lesson emphasize particularly what led to the conversion of President John Taylor.

Call attention to the act of kindness during the Jubilee year.

Point out the sufferings of the Saints during the crusade.

Discuss with the pupils the attitude of the Church toward law and order.

How does John Taylor's life show that true greatness consists first in serving the Lord.

Note that a test case was made to determine whether or not the law was constitutional or unconstitutional.

Fourth Sunday, November 25, 1923

Lesson 32

Wilford Woodruff the Great Leader
Who Followed the Whisperings
of the Spirit

Pupils' Text: "A Young Folks' History of the Church," chapters 36 and 37.

Teachers' References: Jenson's Biographical Encyclopedia, pages 20 to 26; also Leaves From My Journal, Life of Wilford Woodruff.

In discussing the early life of President Wilford Woodruff, point out his acquaintance with the "Old Prophet Mason" and their views regarding Divine Authority.

The teacher will have a splendid opportunity to consider why Divine Authority is necessary.

Emphasize particularly his unbounded faith in God, calling attention to his call to the ministry; his missionary experience in the South at Pettejohn Creek; his life being preserved through the power of the Lord; also his being seized with rheumatism and instantly healed on his way to Memphis, Tennessee; his labors on Fox Island and his ministry in Great Britain among the United Brethren.

Have one of the pupils relate the incident of President Woodruff accompanying the Prophet Joseph Smith in administering to those who had the fever in Nauvoo and Montrose and in the healing of the twins.

Point out some of the big things which were accomplished during his administration as President of the Church, calling attention to the Manifesto.

How does President Woodruff's life throughout show the value of heeding the promptings of the Spirit of the Lord?

Have the pupils give their impressions of President Wilford Woodruff, showing how the qualities which characterized him, may be developed in the lives of the boys and girls of today.

Third Sunday—"What it Means to be a Mormon"

First Sunday, November 4, 1923

Uniform Fast Day Lesson

Subject: Why do I believe that in my own interest I should observe the Word of Wisdom (See Superintendents' Department for suggestions on how to handle this subject.)

Second Sunday, November 11, 1923

Lesson 33

Subject: Patriotism.

Aim: Patriotism is to support my country and its laws under all circumstances.

Suggestions to Teachers: As a preparation for the class, assign one of the following topics to each of the members of your class.

1. President Van Burens' refusal to help the Saints.
2. The Mormon Battalion.
3. Johnston's Army.
4. Our soldiers in the Spanish War.
6. Mormon boys in the World War.
7. What men say about the loyalty of our people.

Teachers should be prepared to supply any essential facts connected with the above events, in case the boys and girls omit them when treating these topics. As a concluding feature, permit the class member to give their views on what constitutes loyalty to our country.

Third Sunday, November 18, 1923

Lesson 34

Topic: Broadmindedness.

Suggestions to Teachers: After the class has given the story as related in the text and liberal comments have followed concerning liberality toward people not of our faith, cite other instances how boys and girls as well as grown ups can take that same attitude.

This word of caution should be given to the class. Broadmindedness must never mean heresy. We must never condone sin or evil doing in others, above all, we must never participate in practices that are contrary to the gospel. The boy or girl who breaks the Word of Wisdom at some social affair, in the canyon or on a vacation trip, just to follow the crowd, is not broadminded, but weak.

Teachers may enlarge upon this theme, in order that no mistake may be made by our Sunday School boys and girls as to what really constitutes broadmindedness, and what constitutes wrong doing.

Fourth Sunday, November 25, 1923

Topic: Helpfulness.

Chapter 35 in the Text.

Aim: Helpful service to others brings joy to the doer.

Suggestions to teachers: At least one of the Biblical quotations bearing on this subject should be memorized by the class.

Have the class point out the specific manner in which helpfulness can be performed by boys and girls.

1. At home.
2. In the Neighborhood.
3. In the Ward.
4. In the Sunday School.
5. In the Church as a whole.

Explain, and illustrate how a spirit of helpfulness develops us and makes us more susceptible to the finer things embodied in the gospel.



FIRST-INTERMEDIATE DEPARTMENT



George M. Cannon, Chairman; Josiah Burrows, Adam Bennion, and Alfred C. Rees

First Year—Book of Mormon

WORK FOR NOVEMBER

First Sunday, November 4, 1923

Uniform Fast Day Lesson

Subject: Why do I believe that in my own interests I should observe the Word of Wisdom? (See Superintendents' Department for suggestions.)

Second Sunday, November 11, 1923

Samuel, the Lamanite Prophet

Text: Helaman, chapters 14-16.

To Teachers: Let your class know that the Savior is about to come upon the earth, and He is sending His prophets among the people to prepare their hearts to receive Him.

- I. Samuel's Mission.
 1. To warn the wicked.
 2. To cry repentance.
 3. To tell of the Savior's coming.
- II. His Experiences in Zarahemla.
 1. Preaches in the city.
 2. Banished.
 3. Intends to abandon city.
 4. Angel instructs him to return.
 5. Preaches from the wall.
 6. Wicked try in vain to kill him.
 7. Righteous are converted.
 8. Attempt made to capture him.
 9. His flight.

You, as teachers, can well afford to dwell considerably upon the teachings and experiences of Samuel, one of the greatest prophets in history. But as Samuel was protected, so the Lord is with our prophets and our missionaries. Read sketches from the life of Wilford Woodruff, and relate incidents from the life of the Prophet Joseph Smith to show how they, too, escaped the snares of the wicked. This faith-promoting lesson should inspire your class to put complete reliance upon the Lord, rather than upon their own power, when they are doing service for the Lord. The story of the expulsion from Nauvoo, the experiences of the pioneers, the history of our people in these valleys—all go to prove that point.

Therefore, the thought of the lesson, we should put our trust in the protecting power of the Lord.

Third Sunday, November 18, 1923

Lesson—Birth of the Savior

Text: III Nephi, Chap. 1.

- I. Attitude of People.
 1. Righteous believe in Samuel's predictions.
 2. Wicked scoff.
- II. The Decree.
 1. All believers to be killed.
 2. Consternation among people.
- III. Nephi's Faith.
 1. Prays unto Lord.
 2. Receives assurance.
 3. Declaration by the Savior.
- IV. Appearance of Signs.
 1. Continuation of day.
 2. Other signs and miracles.
- V. Effect Upon People.
 1. Conversions made.
 2. Baptisms follow.
 3. Church strengthened.

To Teachers: Appeal to the imagination of your class in giving this lesson setting. People on two continents awaiting the fulfillment of a great prophecy. The scoffers on the one hand; and the believers on the other. Then comes the liberal fulfillment—to the joy of the one and the fear of the other.

What bearing has that on the lives of your boys and girls? Are there prophecies yet to be fulfilled? Name some of them. Which articles of our faith embody some of the things we expect to be fulfilled? We believe in them; the world scoffs. Here is your opportunity to implant faith in their hearts in the real, complete and literal fulfillment of all that "God has revealed" and prophesied through His servants.

Ask the class to name some of the events of the future, which they believe will come to pass. Why do they believe? What effect upon their lives should this belief and faith have? These and other such questions will provoke thought and reflection on their part.

The central thought: "We believe all that God has revealed, all that He does now reveal, and we believe He will yet reveal many great and important things pertaining to the Kingdom of God."

Fourth Sunday, November 25, 1923

Lesson—Nephites Destroy Gadianton

Text: III Nephi, Chapters 2, 3, 4.

To Teachers: You have here a power-

ful sermon against the wickedness and evil designs of secret organizations. Read to the class the bold demands made of the Nephites by the leader of the robber organization. Call their attention to the fact that these outlaws were largely apostates from the Church, and, as such, were intensely wicked, having lost the Spirit of the Lord.

- I. Rise of Dissensions.
 1. People forget signs and miracles.
 2. Return to wicked ways.
- II. Threat of Gadianton Robbers.
 1. Message to Lachoneus.
 2. His decision.
- III. Union of Nephites and Lamanites.
 1. Join for mutual protection.
 2. Led by men of prophetic power.
 3. Curse removed from Lamanites.
 4. Gather in one place.
 5. Preparations for war.
- IV. The Battle.
 1. Robbers lay siege.
 2. Faith of the Nephites.
 3. Their victory.
- V. Extermination of Robbers.
 1. Their flight.
 2. Attacked by Nephites.
 3. Capture of their leader.
 4. Rejoicing of the Nephites.

What does the lesson teach of value to your class? Are there secret organizations today? Do our boys and girls need them? Does not the church, with all its splendid organizations take care of all our needs? Show that this is the case by following the course of a little boy or girl from the Primary up to the Parents' class; from the Deacons to the High Priests. Show how we care for the physical, moral, social and spiritual well-being of all our members. It can be accepted as a fact that "we cannot divide our allegiance between the work of the Lord and man-made secret societies." It will spell the ruin and loss of faith on the part of any one who attempts it. Your boys and girls are not too young to get that thought.

Third Year—Life of Christ

LESSONS FOR NOVEMBER

First Sunday, November 4, 1923

Uniform Fast Day Lesson

Subject: Why do I believe that in my own interest I should observe the Word of Wisdom? (See Superintendents' Department for outline.)

Second Sunday, November 11, 1923

Lesson 30

Text: Weed's, "A Life of Christ for the Young."

Chapter 65: "Crucified, Dead and Buried," Matt. 27:27-62; Mark 15:15-47; Luke 23:25-56; John 19:1-42.

Chapter 66: "He is Risen," Matt. 27:63-66; Matt. 28:1-20; Mark 16:1-20; Luke 24:1-53; John 20:1-31.

The account of the Crucifixion, suffering and death of the Savior is most vivid both in the text book and also in the Bible references given above. The main events might be outlined after this way:

Jesus mocked after being turned over to Roman soldiers to be crucified.

Crowned with crown of thorns.

Compelled to carry cross.

Faints under its load and is relieved of its burden by Simon the Cyrenian.

Crucified between two thieves.

Their attitude toward him. (Luke 23:39-43.)

Inscription, "King of the Jews."

Taunted by the multitude.

His prayer: "Father forgive them, for they know not what they do." (Luke 23:34.)

Darkness and earthquake following Savior's death.

Body placed in tomb by Joseph of Aramathea.

He is risen. As women followers of the Savior were last at the cross they were also first at the tomb. Outlining this part of the lesson we may indicate:

Visit of women to the tomb.

Find it empty.

Report to the Apostles.

Peter and John visit the tomb.

Find it empty and the clothing in which body had been wrapped left there.

Third Sunday, November 18, 1923

Lesson 31

Text: Weed's, "A Life of Christ for the Young."

Chapter 67: Mary at the Tomb, Matt. 28:9-10; John 20:14-17; The Roman Guard, Matt. 28:11-15; Jesus and Peter, Matt. 24:34.

Chapter 68: On Way to Emmaus, "It is I myself," Mark 16:12-13; Mark 16:14-20; Matt. 28:18-20.

In this lesson the appearance of the Savior to various persons after his resurrection is described.

Appearance to Mary Magdalene—to the other women; and message to the Apostles; to Peter.

Report of Roman guards to High Priests.

Bribed to spread false story that His disciples had stolen the body.

Appearance to two disciples on way to Emmaus.

1. Hears their reasons for sadness.
 2. Quotes from scriptures to show that what had occurred was to be.
 3. Asked to abide with them.
 4. Blesses the food and they knew him.
- Report to the eleven Apostles at Jerusalem.

Savior Himself enters their room. (Meeting place.)

Commissions them to preach the Gospel. The references to this commission are most important and much of the time may well be devoted to same.

Fourth Sunday, November 25, 1923

Lesson 32

Text: Weed's, "A Life of Christ for the Young."

Chapter 69: "On the Sea Shore," John 21:1-14.

Chapter 70: "Feed My Lambs," John 21:15-24.

Peter and six other disciples "go a fishing."

The Savior comes to the sea shore.

Prepares bed of coals to cook fish.

Calls to the fishers and instructs them to cast their nets on other side of their boats.

Make a big haul of fish.

Disciples recognize Savior.

Peter hastens to Him.

Savior invites them to dine with Him.

His instructions to Peter, "Feed my lambs;" "Feed my sheep."

What food does Savior refer to?

Ask yourselves if you are doing what Peter was told to do.

Let the teacher also ask the pupils such questions as will cause them to realize the reality of the Resurrection; and that Jesus when resurrected had a body and looked like Himself when in mortal life. That God (and His Son) is a personage and not simply an indescribable essence.

Now is the Time

Annie G. Lauritsen.

Now is the time to write and to rhyme
 Serious thoughts in a serious way;
 Now is the time to work and to think,
 To think to work and to faithfully pray.

Now is the time to say a good word,
 Put kindness and hope in the words we say,
 Help lighten the burden of all oppressed,
 Whom we chance to meet on life's highway.

Now is the time to do a good deed,
 If you'd be liked and loved some day,
 Now is the time to scatter the seed,
 For flowers of love that grow in love's way.

Now is the time to be cautious and wise,
 Precious the moments that make up the day;
 Here are the watchwords for him who would rise,
 Constantly, faithfully, work, think and pray.

Oakland, California



PRIMARY DEPARTMENT



Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, and Mabel Cook

LESSONS FOR NOVEMBER, 1923

First Sunday, November 4, 1923

Uniform Fast Day Lesson

Subject: Why do I believe that in my own interest, I should observe the Word of Wisdom.

Aim: Observing the Word of Wisdom insures good health.

Song: "In Our Lovely Deseret," No. 114, Deseret Sunday School Song Book.

Lesson: There was to be a football game at a certain school one day. All of the larger boys were anxious to play, especially Jack and Orson.

The day for the game arrived; even the hour. The boys took their positions and with great enthusiasm, this wonderful game began. After about ten minutes of intense playing, Jack fell to the ground exhausted. He was carried off the field, and though many things were done to help him, he was unable to re-enter the contest. How must Jack have felt? Do you know what was the matter? It was learned later that he had been smoking cigarettes. Of course tobacco makes the heart weak and the mind dull, and boys who use it are unfit to do big things.

There are other things we should not use besides tobacco. What are they? (Discuss why hot drinks, too much meat, etc. are not good for the body.) The Lord revealed all of these things to Joseph Smith and promised those who observed this Word of Wisdom great blessings of health and endurance.

Surely every one of us wants to be healthy and strong. What are some of the things we can do to keep our bodies in a healthy condition? (Breathe an abundance of fresh air; eat fruit and vegetables, very little meat, sip milk, and drink lots of water.)

Lesson 5. The Flight Into Egypt

Text: Matt. 2:13-23.

Reference: "Bible and Church History Stories."

Second Sunday, November 11, 1923

Lesson 6. The Visit to Jerusalem

Text: Luke 2:40-52.

Reference: "Bible and Church History Stories."

Third Sunday, November 18, 1923

Lesson 7. John and His Preaching

Text: Luke 1:5-25; 1:57-80; Matt. 3:1-12; Mark 1:1-8.

Reference: "Bible and Church History Stories."

Fourth Sunday, November 25, 1923

Lesson 8. Baptism of Jesus

Text: Matt. 3:5-17; Mark 1:1-12.

Reference: "Bible and Church History Stories."

Preview Questions for November, 1923

1. What incident in Lesson 5 shows that God uses natural means to bring about His purposes? What method of warning of danger and guidance have we a right to expect?

2. How may we learn the mission we have been sent on earth to perform, concerning which we too might say, "Wist ye not that I must be about my Father's business?"

3. How do the four lessons of this month harmonize with the second of the "Great Objectives" of "Stories from the Life of Christ," viz: "that He (Jesus) came to earth to teach by precept and example those principles, obedience to which is necessary to gain salvation and exaltation."

4. What was the great principle that John the Baptist taught? Why?

5. How may the children of your class be prepared for baptism through the lessons of this month?

6. Show from these lessons that the Church established by Jesus taught the same doctrines as our Church teaches?



KINDERGARTEN DEPARTMENT



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

NOVEMBER, 1923

Songs for the Month

"Thanksgiving Hymn," (2nd verse) p. 35, Kindergarten and Primary Songs.

"Father, We Thank Thee," p. 176, Kindergarten Plan Book.

"Thanks for Daily Blessings," p. 17, Hill.

"In Our Lovely Deseret," D. S. S. Songs.

Rest Exercises: Representation of:

1. Preparation for Thanksgiving.
2. Caring for our animal friends on the farm.

3. Activities of the farmer harvesting.

Aim: Thanksgiving and gratitude should be shown in deeds as well as words.

I. Opening.

1. Gathering of wraps.
2. Song practice.
3. Hymn.
4. Prayer.
5. Hymn.
6. Rest period.

II. Group Work.

1. Memory Gem—Sacrament Gem.
2. Lesson.

III. Closing.

1. Passing of wraps.
2. Song.
3. Benediction.

First Sunday, November 4, 1923

Fast Day Subject

Why do I believe that in my own interest I should observe the Word of Wisdom?

Text: Doctrine and Covenants, Sec. 89.

Helps for Teachers:

"Gospel Doctrine," Joseph F. Smith, Chap. 14. 20.

May Juvenile, 1921; September Juvenile, 1921.

Lesson Story: "Sunday Morning in the Kindergarten," Lesson 61, Second Year Outline.

Second Sunday, November 11, 1923

Subject: Jesus and the Ten Lepers.

Text: Luke 17:11-19.

Helps: "Jesus the Christ," pp. 470, 471. "Farrar's, "Life of Christ," pp. 324, 325. Lesson 31: First Year Outline.

Third Sunday, November 18, 1923

Subject: Birth of John the Baptist.

Text: Luke 1:5-25; 57-80.

Helps: "Jesus the Christ," pp. 75, 79. Lesson 32: First Year Outline.

Fourth Sunday, November 25, 1923

Subject: Thanksgiving

Lesson 33: First Year Outline; also see November Juvenile, 1921.

Preview of November Lesson

1. What is the Word of Wisdom, and how do we obtain a blessing by obeying it?

2. Why is doing good just as important (if not more so) as that of giving thanks.

3. How can gratitude best be shown?

4. How did the one man healed from Leprosy prove his gratitude more than the other nine?

5. How is one's life enriched by showing gratitude?

Who Taught the Birds?

Who taught the bird to build her nest
Of wool and hay and moss?

Who taught her how to weave it best
And lay the twigs across?

Who taught the busy bee to fly
Among the sweetest flowers,

And lay her store of honey by
To last in winter's hours?

Who taught the little ant the way
Its narrow nest to weave,

And, through the pleasant summer day,
To gather up its leaves?

'Twas God who taught them all the way,
And gave them little skill.

He teaches children, when they pray,
To do His holy will.

—Jane Taylor.

TEACHER-TRAINING DEPARTMENT

HELPS IN TEACHER TRAINING

Written for the General Board of Sunday School by L. John Nuttall, B. Y. University.

"THE WILL"

(To accompany lessons 15 and 16, "How We Learn," Teacher Training Text for 1923)

Note: Lessons fifteen and sixteen both deal with the subject of "Will." The division in the outline is only suggestive. Teachers should become familiar with the topic in its entirety and take the time of the two lessons to discuss the material which is very important and often misunderstood.

When the "Will" is mentioned people popularly think of some separate quality possessed by some people as a "strong will" or a "weak will" or entirely lacking in other people. Three types of experiences are recalled in explaining what is meant. One of these is illustrated by the case of a child who desires something to satisfy some appetite or immediate want. Perhaps the child wants something extra to eat. Perhaps he wants to stay up after bed time, to remain where company is or to go somewhere. The desire is denied by the parents and the child persists in teasing or crying. Parents coax, threaten, and punish without avail and finally console themselves with the remark that the child is certainly self-willed or strong-willed. It was not always noticed that when the child subsides it is often very quickly done. Just what the final cause for submission is does not appear with any degree of clearness. Analysis shows that the persistent spunky stubborn child is not "strong-willed" in any true sense but is simply expressing anger when a desire leading to action is blocked. We have explained all such cases in our discussions of instincts, habits and emotions. If instead of punishment parents or teachers could succeed in making the child conscious of some other activity or desire so that the child could make a choice between this and the original desire then an occasion for the expression of the power called "will" would be present and the tantrum would be checked by its expression. We shall refer again to the application of our definition of "will" to this later phase of this often misinterpreted yet common occurrence.

A second popular illustration is found when a man faces what seems to be certain pain or physical suffering. The term "iron will" is often used when an individual stands stolid while an injury is treated, a punishment is imposed, or a dangerous descent or climb is made. "This takes will power" is often heard as persons prepare to slide down the Timpanogos glacier. Every one is familiar with numerous illustrations of this conception of "will." These cases show the element of courage in facing danger imposed by circumstances. Should the man for some reason voluntarily choose to go through the treatment of an injury without anaesthetic instead of taking one; should an individual endure physical punishment as a choice instead of avoiding it by revealing some information; or should the hiker elect for himself to face the apparently dangerous slide instead of going down the glacier safely in some means provided by others, —then would the element of will enter into each of the above illustrations.

Whenever a person, old or young, is impelled by an instinct, habit, or other tendency to do some act not sanctioned by the accepted moral code of the social group of which he is a member, we say he is tempted. James says:

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man."

"But every man is tempted, when he is drawn away of his own lust, and enticed."

To yield to such temptation is said to be showing weakness and invites the judgment of his fellows: "He lacks will power." To set aside the desire or tendency, refuse to satisfy it and to do the thing accepted, or wished by the group leads to social praise and the complimentary description of having will power to resist. This illustration is the third type of popular idea of "will." It is essentially a process of inhibiting of so-called wrong acts.

The purpose of this lengthy preliminary discussion is to lay the foundation for a scientific definition of "will" which explains or comments on all of the above cases, as well as leads to some practical suggestions for teachers.

We arrive at such a definition by comparison and see that in every case there is a conflict of tendencies to act. These possibilities of actions are not just alternate ways but interfere with each other.

One can't steal and be honest. One can't take an anaesthetic and also face the pain of the other form of treatment. A boy can't go swimming and remain at home and help his mother. A landlord can't forbid children in his houses for rent and encourage the raising of families. A child can't stay in a room where he disturbs and go play with the other children. Such circumstances give rise to a failure of the habitual or other tendencies to act immediately in response to the situation. Some element of choice enters in. What we know, our instincts, memories of past experiences, almost all elements of mental life may enter into the decision, but when a choice of a line of action is made and the idea of this is held in attention long enough to lead to action there is an expression of the "will." Pillsbury says, "will is a term to designate the whole man active, or a word used to distinguish between automatic acts, and those that imply choice and are controlled by the system of purposes." One of our recent normal school psychologists says, "A child does not live long surrounded by all manner of environmental influences before he begins consciously to pay attention to many of them, and voluntarily choose as to what this or that response shall be. When he has reached this stage his will is beginning to be a factor in determining his moral code." Briefly stated the will is the ability to determine for oneself which line of action shall be pursued. It is set up in opposition to the attitude of always acting as other people may instruct or compel or as the immediate conditions may dictate. Will is the power to make a voluntary choice of action. Emphasis should be placed on the word action. It does not mean, ideas, concepts, principles, etc., it means a choice of what is to be done.

The author of this article has refrained from speaking of the "will" without enclosing it in quotations because of the danger of inferring that this was some special element or entity in mind. This is one of the much disputed points in the philosophy of mind. Teachers need not be worried about it since the practical implication is the same. If there be a special entity called "will" some influence is brought to bear on it to make it choose a line of action and when this is done the individual acts. If there is not such an entity or separate functioning faculty, then the human mind has the power to make a choice of action and this choice held in attention impels action. One writer states the problem in this form, "Do purposes, etc., determine ac-

tion directly or do they influence 'will' and 'will' determine action?" Similarly we read of the "fiat" or command of the will by which the individual actually sets himself in action. Whether there comes a time when one actually says to oneself "go" or whether the idea of the action is held in attention and like any other mental state in attention impels action is somewhat disputed between the older philosophers and more recent psychologists. Some new books on psychology don't use the word "will" at all but merely discuss "voluntary action." It is much more in keeping with the writer's point of view to think of "will" as the power to make a choice of action. Teachers need not worry. Whether they accept one point of view or another they need to know what are the elements in mental life that make possible the expression of this power of choice.

This question requires that we keep in mind the various types of action control studied. Instinct, and habit, are both sensori-motor actions. By this we mean that the action is the response to a present situation and is immediate and without deliberation. Sometimes, however, movement is consciously controlled. Then we have what may be called idea-motor control. The so-called weak-willed impulsive person merely acts whenever an idea comes. He learns as a direct result of experience, much of which is unpleasant. To prevent this the deliberative attitude needs to be developed. Pupils need practice in choosing a line of activity before acting. Several distinct elements enter into this deliberation. First, the ideas of the action itself enter in,—people are conscious of the ease or difficulty as well as the nature of the actual performance. Second, the results of the action are forecasted and weighed,—immediate satisfactions are balanced against more remote purposes, instinctive satisfactions and appetites are opposed to social disapproval, and this in turn is checked by an anticipation of one's own later satisfactions or regrets. Third, the intellectual results of former learning as expressed in ideals or principles or rules of conduct enter into the choice. Fourth, the abilities to act are considered—a person can decide to do generally only what he can do. "One cannot perform an entirely new act by sheer force of will." The muscular skill is needed to a certain degree before a choice is made. As a result of the deliberation in which these elements are considered a choice is made.

Of what does this choice consist? One is torn between getting up on a cold

morning and staying in bed a little longer. The activities, the unpleasantness, the shivering, conflict in consciousness with the ideal of regularity and promptness, etc. Hurrying to work is imagined. The dangers of being late and other consequences are considered and gradually the idea of getting up occupies the focus of attention and we act in that way. A little child wants to stay up yet wants to please the parents. It cries and pleads and argues in its own childish way until the parent suggests finding the toes or "little pigs." This becomes a game and getting undressed is given the right of way in the focus of attention and this becomes the chosen line of action. Psychologically therefore making the choice consists of attending to the one line of action until it becomes the intention leading to action.

"Any act, then, may be said to be the outcome of the appreciation of a situation that requires movement. The immediate incentive is usually some object or idea that for the moment holds the center of attention. But this incentive is seldom the picture of the movement to be made; more frequently it is some idea of the end to be accomplished. If the movement is relatively unfamiliar, it is an idea of some immediate act; if very familiar, a more remote end is usually held in mind." (Pillsbury.)

The training of the will, therefore, refers us back to the ways in which right ideas are brought into the focus of consciousness or into attention. The early intense impressions are prominent. Home life filled with improper actions, early associates which leave immoral results all effect very seriously every moral choice made later in life. They easily usurp attention unless the early counteracting teachings are equally vivid and striking. Every teacher who, therefore, teaches a lesson full of intense interest is not only giving information but is also laying the real foundation for right moral choices when the pupil later exercises his will power. What becomes the focus is very frequently determined by our purposes both immediate and remote. When children, for various causes, develop the attitude of living to displease their parents or teachers, to always be "contrary" as they say, to feel that really pleasing others is somewhat sissy, they are establishing a purpose which later may undo the effect of social displeasure and may cause moral choice to be made on the basis of individual satisfaction alone. Hundreds of men and women smoke or drink today because they purposed to please them-

selves and it was no one's business. They didn't hurt anyone. Will power therefore, is developed when social purposes are being instilled and respect for others is being developed. This calls for many good lessons on the relations existing between individuals. A girl decides on every occasion to go to the social affair rather than relieve tired mother often because she has no background of experience or teaching on which she can image mother as really tired or herself as really doing anything that will relieve mother. Parents often lay the foundation of wrong choices by not being relieved and resting to show the good of the child's help and in other ways develop in the child both attitude and skill which will come prominently into attention later on so that consideration of parents and others becomes a real purpose in life. Such purposes determine largely the set of mind and general attitude with which choices are approached.

Breadth of knowledge develops will or the power of voluntary choice. Children are very much subject to suggestion and narrowed experience is dangerous. A boy who knows only a small group of neighbors all doing the same things cannot choose as well as a boy broadened by school and church contact. Knowledge of science enlarges our vision of the consequences of our acts. How true this is in sex life! Knowledge of history makes these consequences more real and certain. Knowledge of geography and other peoples extends the bounds of these effects. Knowledge of religion and God makes these consequences carry over into eternity. Every lesson well taught is a lesson in will training. But teachers need to be careful not to impose rigid rules of conduct in such lessons. Each pupil, as he grows, becomes the product of his heredity and the environment in which he has lived. He demands the right of "free will" or free choice. To grant him this is safe if the good environmental influences have been strongly, effectively enough applied to come prominently into attention when his choice of conduct becomes necessary. The fundamental laws of association apply in this teaching.

Sometimes the individual must choose to act in the more difficult way. Sometimes one must choose not to act. Will is therefore a power both of inhibition and of impelling to action. In childhood as ideas of other people and of the consequences of activity gradually grow the inhibitive tendency is strong. Teachers should be conscious of the responsibility of showing pupils the substitute actions.

Pupils should be constantly placed in the position of doing the desirable as well as inhibiting the undesirable act. Schools thus become places of activity, of study, play, construction. Churches need to be places of study of problems, of service, of thought, of constructive plans. Christ taught us how to develop will power when he gave those wonderful positive lessons in connection with his parables and such illustrations as the coin of Caesar and the woman taken in sin or healing on the Sabbath Day. Much of our inactivity in church, community, and social affairs in later life is due to the complacent attitude of satisfaction of our teachers when we pupils inhibited what we were told is wrong without their developing, suggesting and helping us to practice the positive side. Pupils need to learn how to do what ought to be done as a foundation for choosing to do it later on. No field is so full of examples of this lack than the field of recreation. Moral choice here is much harder than in industry or school life.

All of the above refers to preliminary preparation in will training. It is fundamental. Directly there isn't much to be done except to teach and train pupils to make decisions, carry their own responsibilities for their own acts, and develop a social conscience. Teaching pupils to make decisions means creating positions requiring such a decision and then letting pupils decide in the light of the imagined consequences of their actions. Teachers can help anticipate these results. Why did you disturb? Shall we go to the dance that isn't supervised? Should young people break away from the traditions? Will one smoke hurt? Shall girls go joy rid-

ing? Is it right to join a lodge? Should young folks have clubs? Such problems belong to youth. The decision should be theirs under supervision. Earlier the question of going to Sunday School or fishing or remaining home not cleaned up, of studying lessons, of Sunday base ball, or marbles, etc., come up for decision. Teaching pupils to carry the responsibilities for their decisions and acts requires direct instruction on this responsibility and such careful criticisms that the young people feel the disapproval of the bad and the approval of the good without feeling that their individual choice is denied them.

The social conscience can be taught by example and by a social point of view in all the lessons given but best of all by making every class group a real social group made up of members sharing rights and responsibilities.

"A youth who has had repeated experience of the full meaning of the value of kindness toward others built into his disposition has a measure of the worth of generous treatment of others. Without this vital appreciation, the duty and virtue of unselfishness impressed upon him by others as a standard remains purely a matter of symbols which he cannot adequately translate into realities." (Dewey: *Dem. & Ed.*, p. 275.)

So with other virtues. Knowledge about them must be supplemented by group demonstration and participation if they are to become real effective factors in the voluntary choice of right conduct. Will-power, therefore, becomes the application of thought and personality to the problems of life which require choice of action and real achievement.

RELIGION CLASSES

Written for the General Church Board of Education by Harrison R. Merrill, Brigham Young University

THE TOLEDO PLAN

The Toledo Plan of week-day religious education in co-operation with the public schools will undoubtedly be of interest to the Religion Class workers of the Church of Jesus Christ of Latter-day Saints. Under it, the religious leaders of the various denominations meet together or at least co-operate with each other in the matter of religious education. Each church cares for the boys and girls

of its own faith, while the general committee in charge cares for those children who are not connected with any church.

According to a statement of the committee, the Board of Education permits all children of the elementary grades, whose parents make written application to the principal of the school, to be dismissed one hour a week for the purpose of religious education.

The salient features of the Toledo Plan are given here as they are given in a small pamphlet issued by the committee in charge: (only those features which were thought to be of interest to Religion Class workers have been included here.)

Origion of the plan

The present working basis between the churches and the School Board is the result of a united approach, largely by the evangelical churches, the Unitarians and the Jews, with the Catholic Bishop expressing no disapproval. It is an honest attempt to partially solve, without friction, the delicate problem of religious instruction in a nation where the state and sectarian church organizations are legally and properly separated, but where the value of the Bible knowledge and religious motives are recognized by leaders generally as necessary to ideal American citizenship.

The plan herein described shows how the evangelical group of Toledo has successfully utilized this working basis, largely due to the solidarity created by the federating of the various interested communions.

The Elementary Grades

The Board of Education permits all children of the elementary grades, whose parents make written application to the principal of the school, to be dismissed one hour a week for the purpose of religious instruction.

The children of the first and second public school grades, when proper request has been filed, are dismissed on Mondays at 2:15; children of third and fourth grades, on Tuesdays at 2:15; fifth and sixth grades, Thursdays at 2:15; seventh and eighth grades, Wednesdays at 2:15. This schedule applies to all the public schools of the city.

Kinds of Schools

There are two kinds of schools at present, the community schools and the individual schools. Both of these use the privilege granted by the Board of Education. By far the larger number of pupils are in the community schools, due to the fact that these schools are purposely located in churches convenient to the public school center.

From the first, there has been a growing tendency toward the community type of school. This type easily lends itself to a centralized and authoritative control and to a uniform curriculum. The individual church type adapts itself more

readily to correlation with denominational program. A notably successful school of the latter type is that directed by the Rector of the St. Mark's Episcopal Church.

The Working Force

In the beginning, the individual church school predominated, with indifferent results generally. For years the community schools have been under the direction of Prof. Charles M. Brunson, head of the Science Department of Scott High School. Prof. Brunson has brought to the community schools long years of experience in the service of both the Sunday School and the Public Schools. He devotes one-half of his time to the promoting, organizing and supervising of these schools.

The teachers are chosen with the greatest care by the Director and generally from among married women who have had training and experience in the public schools.

It cannot be stated too strongly that the success of the community schools is due largely to the very efficient committee of oversight and to the trained and experienced director and teachers, who have sacrificially given their time and energy to this work.

Co-operation

The churches furnish the place of meeting in either the church buildings or parish houses. Some are fairly well equipped with chairs, tables, blackboards, and maps; other churches are not so well equipped, but as the interest in these schools grows, they are giving very good co-operation.

The public schools for the greater part have given very helpful sympathetic co-operation. The attitude of the principal and teachers of the public school is very soon reflected in the conduct and interest of the pupils of that particular school. Many principals and teachers are enthusiastic in their praise for the good which they say is being done for these pupils.

Outstanding Facts

1. Churches have working agreement with School Board.
2. Children dismissed one hour each week by Public Schools.
3. Director and teachers are trained workers.
4. The schools are community groups.
5. The oversight is central and authoritative.
6. The financial support is voluntary and local.

7. Plan tested for six years with increasing favor.

8. 25 per cent of children taught are unchurched.

9. Plan adapted to any community, large or small.

10. Possibilities of extension limited only by funds.

These Bible schools are as democratic as the public schools. They have in attendance children from all creeds and nationalities, from the homes of the humble and the homes of the well-to-do.

These Bible schools are limited only by two very important factors, the number of capable teachers available and adequate financial support. With these limitations removed, as they can be in time, Bible teaching can be put on an equal basis with regular work done in the public school.

Sunday school workers report that these Week-day Bible Schools have had a very beneficial influence on the Sunday Schools.

IS YOUR EDUCATIONAL CAMPAIGN UNDER WAY?

Within one month the great majority of the public schools will be under way. The pupils with their shining morning faces will be off for the big brick school houses where instruction in fundamentals awaits them. They stand at the threshold of life, ready to learn of its great intricacies. Have you Religion Class workers made all necessary preparations for their instruction in religion, the most essential and fundamental of all the studies of life. If you have not, now is the time to begin your educational campaign.

In these days, publicity has become a fundamental element of success in nearly all human activity. Business and industry, the two branches which have made greatest use of advertising facilities,

are the ones which have most signally succeeded.

Religion Class work, in a sense, is new. Some may say "Why advertise such a well known thing. Everybody knows about it." True. Everybody, or nearly everybody, knew about Ivory soap years ago; yet, every magazine of note runs several advertisements yearly. "It Floats" has been made a household word—one connected with Ivory soap—throughout America.

Advertising that is worth anything, sells the product advertised. Religion Class workers, if they are to succeed fully, must sell Religion Class work to five hundred thousand Latter-day Saints.

The newspapers of every community are usually willing to lend their support and their space to any worthy community enterprise. Writers might be asked to contribute articles on Religion Class subjects. Perhaps the editor, himself, might be prevailed upon to champion the cause.

The Board of Education of the stake could, undoubtedly, plan an educational campaign that would be interesting and helpful. Perhaps good speakers and musicians could be prevailed upon to conduct rallies and meetings in the various wards. Some good stake slogans might be worked out that would aid in conveying Religion Class ideals to members of the Church at least.

Religion Class workers ought not to feel any longer that week-day religious teaching has no place. It has almost become national in character within the last two years, and is receiving the support of every sane, straight-thinking man in America.

Come on, then, Religion Class Boards, let us get under way with steam at such high pressure that we can begin the year the first week of school, with one hundred per cent of our Church population of school age enrolled in Religion Classes.

Stray Birds from Tagore

"Let this be my last word, that I trust in thy love."

"I have my stars in the sky, but oh, for my little lamp unlit in my house."

"Darkness travels towards light, but blindness towards death."

"Let the dead have the immortality of fame, but the living the immortality of love."

"Once we dreamed that we were strangers; we wake up to find that we were dear to each other."



The Thankful Birds

By Minnie Tarr Miller

Summer came at last. How beautiful it seemed after all the snow! The birds reveled in grass and green leafed tree and home-sweet flowers.

The winter had been very cold. The snow was so deep the birds could not find a single seed or grain to eat. If it had not been for kind Farmer Brown thousands of birds would have starved to death. He had fed them all winter long and left pans of warm water for them to drink. He would not let anyone shoot or hurt them on his two hundred acres. How different from the other folk who accused them of stealing from the chickens! They not only chased the birds away themselves but let their boys shoot and stone them.

All the neighbors said Farmer Brown was crazy to feed and protect the birds. How thankful the birds had been that there was at least one kind friend in all the frozen country! They agreed that at the first opportunity they would help him all they could.

One morning Mr. Woodpecker came flying in great excitement.

"Our chance has come!" he cried.

"What chance?" echoed the dozens of birds collected in the old maple for vespers.

"To reward Farmer Brown for his kindness to us last winter. Coming up the valley are millions—it seemed more like billions—of wicked army worms on the march. They are plotting to destroy everything for miles in every direction. 'Save nothing or none,' is the motto on their banners. Now we can summon all the birds and guard Farmer Brown's acres."

"Agreed!" shouted the birds in a chorus. All of the thousands of birds Farmer Brown had fed that winter and hosts of their friends were quickly summoned. They were joyous of the chance to help Farmer Brown.

"What about the neighbor folks?" asked Mr. Woodpecker.

"They didn't help us. They stoned us and shot at us when we were helpless and in trouble. We don't have to help them now," replied the other birds.

"Doesn't the Great Teacher command we should return good for evil?" asked Mr. Woodpecker.

"That puts a different light on the matter; we will protect them all," replied the birds after a moment's hesitation.

An extra guard was left to protect Farmer Brown's acres. The other birds flew down the valley to meet the destructive army which was hurrying toward them.

By this time word had spread to the farmers of the terrible army coming to destroy their crops. They were rushing about trying to plan how to combat the horde of tiny evil-doers. There were disputes and arguments as to what plan should be followed.

"Look! Farmer Brown's birds! Farmer Brown's birds!" shouted someone as clouds of feathery wings darkened the skies. The birds were flying towards the enemy. The farmers rushed to see what they could do. The battle lasted several hours. The birds were kept busy fighting the enemy with the sharp beak and claw. Not a single army worm remained to tell the tale.

Not a blade of corn nor spear of anything had the army worms been

able to destroy for the farmers. The tired birds flew back to the extra guard who remained on duty until all danger passed.

All of Farmer Brown's neighbors were well ashamed of themselves for their ill-treatment of the birds. They made an agreement never to harm another bird nor allow their boys to chase or stone them.

Stubby Bear and the Bee Tree

By Jennie E. Stewart

Stubby Bear and his mother lay sunning themselves on the flat rock in front of their door. Suddenly Madam Bear reared herself onto her hind legs and began sniffing at the warm sweet air. Stubby Bear, who always did exactly as he saw his mother do sat up on his hind legs and sniffed too. But Stubby was a very young bear and he did not recognize the delicious smell that was wafted to them on the soft summer breeze, so he asked his mother about it.

"That is honey, my son," she told him, "I think there must be a bee tree over there beyond the blackberry thicket. Trot back in the den and be a good little bear while I go and see if I can find it."

"Oh, Mother, do let me go with you. I never saw a bee tree and I have never tasted honey. I know it must be good if it tastes anything like it smells!" he cried.

"Oh, yes, you have tasted honey," Madam Bear corrected him. "You may have forgotten, for you were much smaller then. It was in May that I brought you a fine piece but that was old honey. This will be new honey, just ripe for eating." As she ambled off, Madam Bear smacked her lips to think how good it would taste.

So intent was she on following the scent that she never heard a soft patter of little feet behind her in the soft grass until she was almost at the blackberry thicket. Then she turn-

ed suddenly and saw Stubby following a short distance behind her.

"Stubby!" she said, in a very cross voice, "I have a notion to cuff you soundly and send you back home to go to bed." She raised a paw threateningly but the little fellow whined so pitifully that she partly relented, "I am so hungry Mother dear," he pleaded.

"I will let you go as far as the blackberry thicket" she promised. "I'll help you to get all the blackberries you can eat, then you must lie down there and wait for me. A bee tree is no place for a tender little bear like you."

At the blackberry patch, Madam Bear pulled down the tall canes and held them with her paw while they stripped the ripe berries off with their gleaming white teeth.

When Stubby at length admitted that he had enough, she said, "Now lie down there son and take a nap behind this big stone until I come back. I will bring you a big piece of honey in the comb."

Now Stubby really meant to do as his mother said. He lay down with his little pointed nose pillowed on his outstretched paws and kept his beady eyes on his mother's broad back until she disappeared from view behind a wild currant bush. Then such a big lump came into his throat that it made him feel bad all over. He decided he would just run as far as the currant bush and see if he could see his mother.

When he reached the clump of currants his mother was just disappearing in a clump of plum bushes at the further edge of a little clearing. Forgetting that he was not supposed to follow he ambled across the clearing and entered the thicket. His mother was nowhere in sight. The sweet smell was so heavy here that he had no longer any thought but follow it. He crept along the low arched path he had seen his mother enter, until he came out on the edge of a

very large clearing. Still he could see nothing of his mother and he was afraid to go into the big open space by himself. The sweet smell was everywhere. There was a loud humming like the sighing of wind in the tree tops but when he looked up the branches seemed to be only gently rippling in the warm sunshine. Over on the other side of the clearing a yellow brown cloud hovered above the tall stump of a dead tree. While he watched a brown lump separated itself from the stump and slid to the ground. When it hit the ground Stubby thought he distinctly heard a familiar grunt, then a couple of pained yelps which he knew in a moment came in the voice of his mother.

By this time she was rolling and pawing and threshing about in the tall grass and Stubby could see that her great jaws were parted in a wide grin while they actually dripped with the delicious stuff that he knew must be new honey. He was now more than half way across the clearing and could see great chunks of the same stuff slowly slipping down the sides of the big stump. He had forgotten his fear of the big clearing, forgotten his mother's warning about a bee tree being a dangerous place for a little bear, forgotten everything but the delicious smell that was making his crimson little mouth water and his little feet carry him unconsciously in the direction of the tree. He came to the edge of the clearing just as his mother finally rolled to her feet and ran off, woof, woofing in the opposite direction. She did not see him and he did not see her go, so intent was he on reaching the stump and securing some of the honey for himself.

Arrived at the foot of the tree he scooped both paws full of the sticky sweet and crammed it into his mouth. The next instant something hot struck the tip of his tender nose, two more pierced his under lip while a whole swarm of buzzing somethings tickled

his wooly coat. He swallowed the honey in big gulps then opened his mouth wide to yelp for his mother.

She came bounding up at once. "Run Stubby run!" She cried, "Run into the plum brush and keep right on running till you come to the blackberry thicket. The thick branches will brush them off and I will join you there in a minute."

And Stubby did run! He never paused for breath till he was snuggled safely under the big rock in the grass at the edge of the blackberry thicket where he waited anxiously for his mother to come and take him home.

Mother licked his smarting lips and fast swelling nose with her own moist red tongue till the poison of the stings were gone. She took him down to the brook and had him dip his nose in the cooling water till it felt better. Then she took him home where she offered him a thick chunk of honey she had brought with her. But he did not care for honey just then, so she put it away till he should be feeling better.

Book Friends

Good books are "really, truly friends;"

They help us in our play,
They teach us how to live and work
And how to pass the day.

Companions they may always be
Whenever we're inclined,
And by the books we like to read
It's fair to judge our mind.

They bring us friends we can not lose,
Who come to be so dear
That books who introduce such folks
We look for far and near.

So choose the books that help you live
To make your love more deep;
That after you have read them through
You're glad they're yours to keep.

—*The Old Reserve Book-List.*



September

Something to Color

By J. A. Bywater

Sky, greenish-blue; clouds, yellowish-white. Girls hair ribbon, blue; butterfly, brown with blue tips on wings. Girl's hair, light brown; dress, lavender with blue yoke and cuffs, also blue trimming at bottom. Face, hands and legs, pink. Trees and grass and foreground, green; rocks, brown and purple.



THE CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Tray

The dog I am going to tell you about was white with three black spots on her face. When she was given to us, she was about a foot and a half tall. She was a bull terrier.

While she was yet a pup she would guard the house.

Tray was rough as most small dogs are, but soon she got over it.

We all went on a trip one summer, and took Tray with us. My sister and I took a walk upon the hills. While camping one day, it was luck that Tray was with us. We had not gone far from camp when we heard a noise, different from any we had ever heard. Tray was near, with her hair standing up on her back. We drew nearer to where the sound came from. As we stood looking toward the sound, to our horror, we saw a fierce wild cat, looking at us. We started to run but the cat made a spring at us, and would have hurt us, but we dodged just in time. Tray stood watching, but when the cat made the spring, she ran up to where it was. The cat made another attempt to spring at the dog, but Tray

was too quick. Then the battle began. They fought long and fierce, but soon the cat lay dead.

Tray was sorely wounded, so we took her to camp as best we could.

When we told everything that happened, sister and I bound up all her wounds. In a few weeks she was all right.

We kept the dog until it died of old age. We were sorry to lose such a faithful friend.

Olive Kimball,
Age 12. Tucson, Arizona.



SCENE FROM THE ROCKIES

Joseph C. Gibby,
R. F. D., 4, Box 290,
Age 15 Ogden, Utah

A Pheasant

I was born on an old ditch bank, the smallest of a family of thirteen. We left our home soon and hunted for food.

One day a boy caught me. He soon turned me loose and I found my mother once more.

I grew up and became a very beautiful cock pheasant.

During the hunting season I was shot at and wounded by a man with a gun, but I flew into a corn patch and hid there until I was able to fly again.

The next spring I mated and both I and my mate think we have the most beautiful babies on the earth.

Max Gilchrist.

Age 13. Ontario, Oregon. R. F. D. 1.



Drawn by Izzy Mednick,
312 So. University St.,
Provo, Utah

Age 15

My Baby Brother

I want to tell you I have a little brother who is sweet as sweet can be. He has large blue eyes, as blue as they can be, and he makes the funniest noises that sounds like piggy wee, and mother thinks he really looks like me.

Beulah Bracken

Age 7.

Jerome, Idaho.



Photo by Derella Rasmussen,
Mink Creek,
Idaho

Age 14

Grandfather

Grandfather is getting old,
His eyes seem full of sand;
His legs are no longer nimble,
And he has a trembling hand.

Yet on his face is a happy look,
Which one shall always see;
For grandfather is always happy,
And he's always kind to me.

Samuel Nay,
Circleville, Utah.

Age 10.

An Indian Episode

A long time ago, about the year 1861, a train of emigrants, passing from the East to California, camped after a weary day's travel at Almo, Idaho.

In the early morning some of the men started out with the cattle. As they neared the mountains west of Almo, some Indians that were camped in what is known as the Cove, attacked them, and tried to steal their cattle. The men resisted the Indians, causing a disturbance which resulted in a battle between the emigrants and Indians.

All the emigrants were killed except a man and two women. These escaped and returned by way of Snowville to Brigham City, Utah.

I live near this old battle ground. The man who owns the land plowed up an old rifle cap and pistol.

LeGrande Belnap

Age 10. Almo, Idaho.

The Mists Have Cleared

The mists have cleared, from the mountains,

And the sun is shining again;

The rain has passed o'er the fountains,

There's no dust on the hill or plain.

The season of draught is over,

And nature is fresh once more;

All things have a brighter color,

And the rain has now passed o'er.

The earth has a richer color,

The leaves have a brighter green,

The fields have a more brilliant lustre,

And blue in the sky is now seen.

So let it be when we have life's trials—

May the mists all clear away,

Leaving a brighter and happier life

More pleasant and thoughtful each day.

Beth Atkinson,

Age 13. East Garland.

The Hen and Her Duckling

Her whole appearance expressed a motherly spirit, as standing in the yard she called her children. On her breast she wore a small white apron with a brown dress. Her head was white though she didn't seem old and her face was alight with motherly pride for her brood. Down to the stream she waddled and called, "Cluck, Cluck, come away or you sillies will drown." And up the bank she went with her brood clustered around her.

Edna Jones

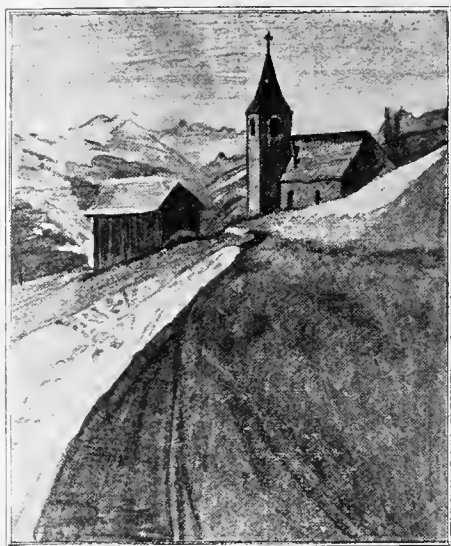
Age 12. Montpelier, Idaho.



ROVER

Photo by Ernest F. Howes,
Duchesne, Utah

Age 15



R. Ramjoue Bale
Kaufhausgass, 2,
Bazel, Switzerland

The Junco

Now, Mr. Junco had found and shown to his wife, a nest hidden under a fallen tree, which he thought would make a very pleasant home.

She agreed that it would do, because she was naturally an agreeable little soul.

So they went to work and lined the nest with hair, feathers and soft vegetable fibers, until it was as snug and warm as any nest could be.

Soon after there were five pretty, greenish-white eggs in the nest, with red spots on the large end.

While Mrs. Junco reared the young and kept the little home neat and clean, Mr. Junco went in search of food.

One early morning in spring when it was still dark, Mr. and Mrs. Junco were awakened with a loud calling and tapping at the door. Mr. Junco hopped out of bed and went to see what was the matter.

There he found countless numbers of cousins whom he reckoned up by dozens accompanied by their aunts.

"It is time to migrate to our summer home," they explained.

Soon they were all ready, and saying good-bye to their snug little home, they started on their long journey northward.

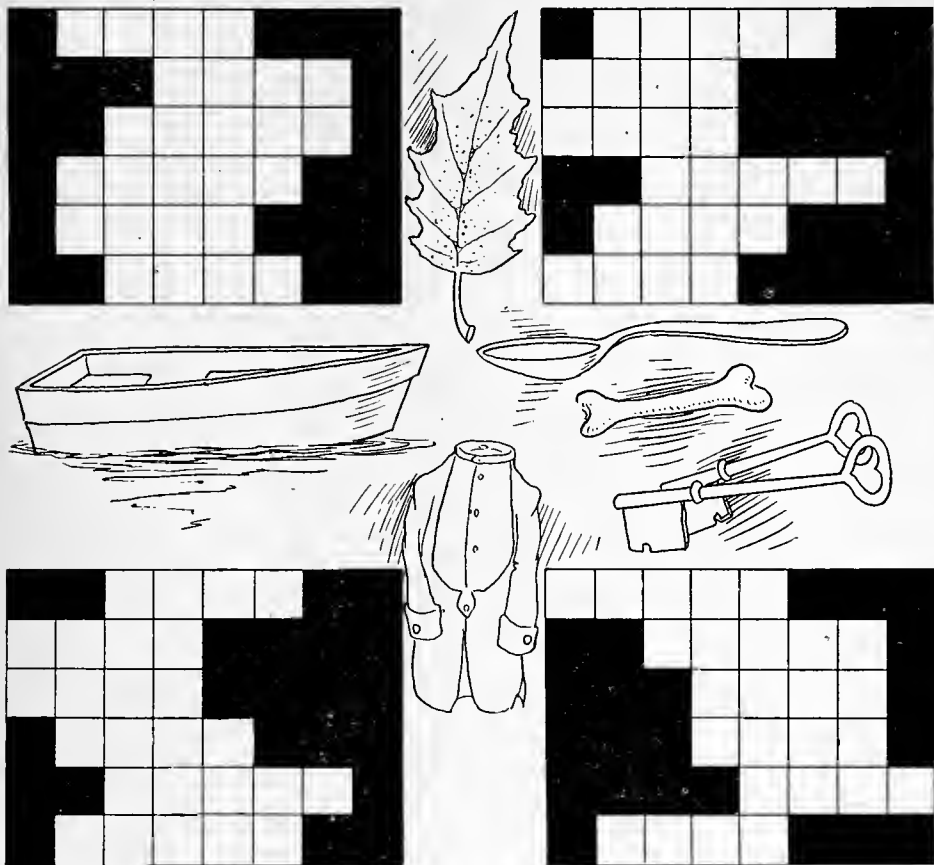
Lavinia Mitchell,
2889 So. 9th. East Street,
Age 16. Salt Lake City, Utah.

Honorable Mention

Janie Alger, Enterprise, Utah.
Mary Ashby, Ogden, Utah.
Selina Atkinson, Modesto, California.
Leone Penson, Boise, Idaho.
Bessie Bone, Columbia, South Carolina.
Jennie Brown, Rigby, Idaho.
Erma Bywater, Salt Lake City, Utah.
Gean Bywater, Salt Lake City, Utah.
Hastletine Chandler, Red Rock, New Mexico.
Irma Clark, Lehi, Utah.
Vivian Condie, Preston, Idaho.
Jeannette Darcey, Salt Lake City, Utah.
Wilma Davidson, Safford, Arizona.
Edgar Dunn, Raymond, Alberta, Canada.
Elease Elmer, Manila, Utah.
Katherine Empey, Bloomington, Utah.
Martha Empey, Bloomington, Utah.
Mary Empey, Bloomington, Utah.
Opal Foster, Lapoint, Utah.
Ruth Fox, Salt Lake City, Utah.
Rudolph Gottschalk, Basel, Switzerland.
Bessie S. Gregson, Taylorville, Alberta, Canada.
Daphna Gustaveson, Toponce, Idaho.
Anna Hasler, Midway, Utah.
Veda Hyde, Auburn, Wyoming.
Artella Jensen, Pocatello, Idaho.
Vera Jolley, Utana, Utah.
Donald Lund, Paragoonah, Utah.
Lealand Lant, St. George, Utah.
Adalena Madsen, Rexburg, Idaho.
Thelma Mahoney, Heber, Utah.
Erma Manwill, Rupert, Idaho.
Nellie McArthur, St. George, Utah.
Alice Mecham, Tridell, Utah.
Yoma Mitchell, Upalco, Utah.
Luella Nielsen, Mammoth, Utah.
Mary Olson, Antelope, Utah.
Doris Palmer, Preston, Idaho.
Blaine Peterson, Preston, Idaho.
Sylvia Probst, Midway, Utah.
Eugene Rollins, Lyman, Wyoming.
Emma Scott, Holbrook, Idaho.
Merl Searle, Manila, Utah.
Gwendolyn Stevens, Cowley, Wyoming.
Norma Stevens, Cowley, Wyoming.
Pearl Wittwer, Bunkerville, Nevada.
Ruth Wollenzien, Afton, Wyoming.
Genevieve Youngberg, Twin Falls, Ida.

CITIES AND TOWNS IN UTAH

BY WALTER WELLMAN



Print the names of the six objects in their proper spaces in each form and have, reading downward, in each form, the name of a different town or city in Utah. What are the four?

Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send

us, not later than October 1st, the best article of not to exceed three hundred words, or poem of not to exceed twenty lines, on any subject. Address Puzzle Editor, Juvenile Instructor, Room 202 L. D. S. Church Office Building, 47 East South Temple St., Salt Lake City.

The Child Was Right

The teacher, says an exchange, was giving the kindergarten class a lesson in natural history. Turning to one small tot, she inquired: "What do elephants have that no other animals have?"

"Little elephants," was the surprising reply.



THE FUNNY BONE

Breach of Etiquette

"So there was a gap in the conversation?"
 "Yes, we were all yawning."

A Dead Shot

"I suppose your wife misses you a great deal?" inquired a lady of a commercial traveler.

"Well, no; for a woman, she has a remarkable straight aim," was the reply.—
 Dallas News.

One Thing Omitted

Newberry—"John acts as ugly as a bear toward you."

Barbara—"Not that bad. A bear will hug."—Michigan Gargoyle.

A Question of Rhetoric

"Hobo, did you notice that pile of wood in the yard?"

"Yes'm, I seen it."

"You should mind your grammar. You mean you saw it."

"No'm. You saw me see it, but you ain't see me saw it."

Heavy Traffic

Wife: "What's the matter, Henry?"

Henry: "Gosh! I feel miserable. There's a rumbling in my stomach like a wagon going over a bridge."

Wife: "That's probably the truck you ate yesterday at the picnic."

Quite A Compliment

"My dear Miss Lane, do let me help you to some more pudding."

"Well, thanks," said the young woman; "I will take some more, but only just a mouthful, please."

"Hilda," said the hostess to the waitress, "fill miss Lane's plate."

Switch Off

Izzy—"Fadder, the man you owe five hundred dollars to is on the 'phone."

Izzy's Father—"Tell him we had the 'phone token out."

Oh, Timmy!

"Now, Timmy, how many ribs have you?"

"I dunno, ma'am; I'm too ticklish to count 'em."

Logical

May (watching ball-game): "Where do they keep the extra bases?"

Ray: "What for?"

May: "Well, that man just stole third base."

Sign of Greatness

Two boys were quarreling about whose father was the greatest. One boy said, "My father is greater than yours. He has got George Washington's watch."

"That's nothing," said the other. "My father has Adam's apple."

Wanted a Square Deal

Jimmy: "Granny, do your spectacles magnify?"

Granny: "Oh, yes, they magnify a little."

Jimmy: "Ah, well: would you mind taking them off when you cut my next piece of cake?"

Come Again, Rastus

Rastus (to Sambo, in an undertone)—I ain't the man I uster wuz. Time wuz when I could whip the ol' woman in a fair, stan-up fight.

The Old Woman (overhearing)—You's a black liar, Rastus Johnsing. Time wuzn't, time ain't, an' time ain't gwine to wuz.—
 Nashville Tennessecan.



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IDAHO—Acequia, Albion, Amsterdam, Bellevue, Berger, Blackfoot, Bliss, Boise, Bowmount, Buhl, Burley, Caldwell, Cascade, Corral, Council, Declo, Dietrich, Eagle, Emmett, Fairfield, Filer, Fruitland, Gannett, Glenns Ferry, Gooding, Grandview, Hagerman, Hailey, Hansen, Heyburn, Hollister, Horseshoe Bend, Houston, Idaho Falls, Kimberly, King Hill, Kuna, Lava Hot Springs, Kellogg, McCall, Melba, Meridian, Middleton, Mountain Home, Murphy, Nampa, New Meadows, New Plymouth, Notus, Paul, Parma, Payette, Pocatello, Rexburg, Richfield, Rupert, St. Anthony, Shoshone, Soldier, Springfield, Silver City, Star, Twin Falls, Wendell, Wilder, Wilson, Weiser.

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You'll need some brand new tools to work with—pens, pencils, erasers, rulers, scratch pads and book-straps. The better the equipment the faster the progress.

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IN YEARS, ON GOOD PIANOS AND PHONOGRAPHS

Terms—The Factories Are Also Cooperating With Daynes-Beebe on Terms, Thus Enabling Them to Arrange for You the Very Easiest Kind of Payments. In Fact, You Can Make Your Own Terms.

PEOPLE WHO TAKE ADVANTAGE OF THIS SALE WILL SAVE FULLY 1-3 THE COST OF THEIR PIANO, PLAYER, OR PHONOGRAPH. COME EARLY—TO THE PROMPT WILL GO THE BEST CHOICE.

This Anniversary Sale Stock on Which We Secured a Large Discount From Our Factories Comprises the Very Best of names such as Kimball Grauds and Players, Hallet & Davis, Ivers & Pond and Other Makes; Phonographs, Various High-Class Makes. A Regular Cut-Price Feast on Phonographs.

FOLKS—There is one thought about this great Anniversary Sale of good pianos, players and phonographs that we would like to have you fully understand and remember if you forget everything else, and that is the REASONABLE REASON for these greatly cut prices and the very easy terms.

LISTEN—Before we decided to put on this 61st Birthday Sale we visited our

factories in the east that we have dealt with for many, many years and this is what we said to them: "We have been in business in Salt Lake City for 61 years. Our house was established before Utah was a state. We have sold literally millions of your product. We have prospered and so have you. Now we want to do something nice by our people out there. We cannot do much without your cooperation.

We are going to put on a cut-price sale. What can you do for us?" "Well," they said, "we will do our part to help you in this sale."

This is what they altogether did; they shipped us 87 Pianos at THEIR COST OF PRODUCTION and the phonograph factories shipped us 110 phonographs at THEIR COST OF PRODUCTION.



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